
T H E

CRITICAL REVIEW.

For the Month of *January*, 1776.

ARTICLE I.

The History of the Province of Moray. By the rev. Mr. Lachlan Shaw. 4to. 10s. 6d. boards. Donaldson.

WHEN provincial history is executed upon such a plan as is not disproportioned to the degree of importance in which the subject deserves to be considered, it affords variety of entertainment, and is particularly well calculated to gratify readers who possess very different tastes respecting the topics of literary information. It may however be remarked, that, among the authors of this class, the greater number have too much indulged themselves in prolixity and minuteness, thereby debasing their works, which otherwise might have proved interesting, into luxuriant registers of frivolous observations and facts. There are, it must be acknowledged, some circumstances attending productions of this kind, which may be urged in apology for the faults to which they are most liable. The writers of them generally having collected their materials with great pains and industry, they feel a natural reluctance to the suppression of what discoveries or remarks they have made; and judging too partially of the favourable disposition of the public towards the objects of their own private attachment, inconsiderately launch into superfluous and trifling details, which ought never to be admitted within the limits of historical narrative.

The reverend author of the history under consideration, appears to have given too much way to the propensity above

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mentioned, in some parts of the work ; particularly in the genealogical recitals with which we are presented. To develop the lineal succession through a numerous race of ancestors, who are distinguished by no illustrious achievements, may answer the purpose of delineating the *tree of a family*, but can never afford a reader either instruction or entertainment ; and though dry details of this kind be requisite, for marking the chasms of history, respecting regal progenitors, of whom we know even little more than the names, the lineage of persons of inferior rank is only a fit subject for books of heraldry.

Mr. Shaw justly observes, it was the misfortune of the northern parts of Scotland, that the Romans never penetrated into them, except in one unsuccessful expedition in the reign of the emperor Septimus Severus ; since, wherever they settled, they introduced civilization, and cultivated the arts of peace. On this account, no information, relative to those parts, can be derived from the Roman writers, who are the best authorities for ascertaining the ancient state of the southern provinces of the kingdom ; a defect the more to be regretted, as it is not supplied by domestic records. Our author therefore has had no other guides in his researches than the incidental information he could collect from general history, and the testimony of credible tradition.

Mr. Shaw begins with giving an account of the name, extent, situation, and division of Moray. Under this province he includes not only the country at present distinguished by that name, but the whole tract of territory from the mouth of the river Spey, to the river of Farar or Beaulie, at the head of the frith ; and all the vallies, glens, and straths, situated betwixt the Grampian mountains, south of Badenoch and the frith of Moray, and which discharge rivers into that frith. The following are the reasons he produces for giving the country this large extent.

‘ The plain country by the sea side, from Spey to Ness, is always called Moray, and I see no reason for extending it eastward beyond the mouth of Spey : but that it extended westward to the river of Beaulie, is probable from the notation of the word *Morav* : for so far the Frith extends, and the country taking its name from the Frith, it is reasonable to extend the one as far as the other. This is much strengthened by what we find in Dalrymple's Collection, p. 199 ; “ That king Alexander I. pursued the Moray-men that conspired against him, from Innergoury over Spey into Murray-land, and at the Stockford above Beaulie passed over to Ross.” This fixes the boundaries both to the east and west, viz. the rivers of Spey and Beaulie. The situation of the country of Ross, northward from Moray,

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confirms this. Its name, *Rofs*, signifieth a peninsula, or a head, or a point of land jutting out between rivers or friths; and it is the frith of Moray with that of Tain, that form this peninsula, or *Rofs*.

‘ The bounds by the sea-side being thus fixed, Moray extended towards S. S. W. to the head of Loch Lochie, on the borders of Lochaber. This one observation throweth abundant light on this assertion. Our historians agree, that the castle of Urquhart in Moray held out bravely for king David Bruce against Edward Baliol. This castle did not stand in Urquhart near Elgin; for there are no vestiges of a fort or castle there, nor any tradition that ever there was such a fort. But on the west bank of Lochness, there was a strong fort, the walls whereof do still remain. This sheweth, that Lochness, with the glens around it, was in the country of Moray. And that the whole course of the river Spey, even to Lochaber, was in the province or country of Moray, may be gathered from king Robert Bruce’s charter of the Comitatus Moraviensis to Thomas Randolph earl of Moray: (Append. No. I.) to all which let me add, that the highlanders always did, and as yet do, march and bound the countries by the hills and rivers.

‘ According to this view of the country of Moray, it extends from east to west by the side of the Frith, i. e. from Speymouth to Beaulie 39 Scottish, or about 60 English miles: and the river Farar, from Loch-Monar to Beaulie, runneth 30 Scottish miles from S. W. to N. E. Thus the utmost extent, from N. E. to S. W. is 62 Scottish or 104 English miles. And, if we take the breadth from the Frith at Inverness, to the braes of Glenfeshie in Badenoch, it is about 38 Scottish, or 57 English miles.’

In the second part of the work, the author surveys the country geographically, and describes the several parishes it contains; mentioning the extent of each, and the situation of the church, with the principal baronies, heritors, and most remarkable seats or dwellings. In the course of this narrative we meet with an account of the subsequent families, viz. Gordon, Grant, Duff, Grant of Rothemurchus, Shaw of Rothemurchus, Farquharson of Invercauld, MacIntosh, MacPherson, Innes, Gordon of Gordonstoun, Morays of Duffus, Leslie of Finrossie, the Dunbars, the Dunbars of Westfield, Cummine, Cummine of Rylucas, earls of Moray, family of Brodie, Calder, Rose of Kilravock, Forbes of Culloden, Robertson of Inches, Lovate, and MacDonald of Glengary.

The late revival of the insignia of the Knights-Baronets of Scotland induces us to present our readers with the author’s account of the origin of that order, and a detail of the honours and privileges annexed to it, which he has collected from a perusal of the patent.

' In the year 1621, sir William Alexander of Menstry, undertook to plant a colony in Nova Scotia in North America, and was joined in that undertaking by the earls Marshal, Melrose, and Niddisdale, viscount Dupplin, and the lairds of Lochinvar, Lefmore, Clunie, and Gordonstoun. For their encouragement the king granted them severally, large districts of land in that country, and proposed to create a new title of honour that should be hereditary. This order was erected in 1625, and sir Robert Gordon is the first knight of it, whose patent beareth date at Whitehall, the 28. May 1625.'

' —(1) In all writings, they are styled knights and baronets. (2.) In addressing them they are called Sir. (3.) Their wives have the honour of Lady. (4.) They have precedency of all knights, lairds, esquires, and gentlemen, except the king's commissioners, counsellors, and knights bannerets, dubbed in the field of war, under the royal standard, *rege presente*. (N. B. The order of the Thistle or St. Andrew, was not revived at that time). (5). Their wives, sons, daughters, and sons wives, have precedency as themselves have. (6.) Their eldest sons, when twenty-one years of age, in their father's life, shall receive the honour of knighthood, if they ask it, upon paying only the fees of the servants. (7.) In royal armies, they shall have place near to the royal standard. (8). No other degree of honour shall ever be created betwixt them and lords, nor any degree equal to them, and inferior to lords. (9.) The honour is by patent under the great seal, and hereditary as that of peerage. (10.) There shall not be in Scotland, at any one time, more than 150 such knights. (11.) They may bear the arms of Nova Scotia in a canton, or shield of pretence: and the same enamelled on an oval medal of gold on their breasts, hanging at a broad orange ribband round their necks: as by royal warrant (Appendix, No LIII.) from king Charles I. dated at Whitehall 17. November 1629, and recorded in the lord Lyon's registers. (12.) They are allowed two gentlemen assistants of their body, *ad supportandum vetamen*; and at their funerals they are allowed one principal mourner, and four assistants.

' Besides these privileges common to the order, sir Robert Gordon's patent beareth, That he is the first knight in the order, and that no one has had, or ever shall have the precedency of him. And he had 16,000 acres of land in Nova Scotia disposed to him and his heirs, with ample privileges. The like privileges had also the rest of the baronets, till the French took possession of that province; after which there is no mention of lands in any of the patents.

' The arms of this order are, an escutcheon arg. charged with a saltire, az. The field and cross of St. Andrew, the tinctures counterchanged, and thereon the royal arms of Scotland, with an imperial crown above this last shield. Motto, FAX MENTIS HONESTÆ GLORIA. This (without the motto) may be placed in a canton, or a shield in furtout.'

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Part III. treats of the natural history of Moray. Mr. Shaw here informs us, it is generally, and he thinks with justice, observed, that in the plains of Moray they have forty days of fair weather in the year, more than in any other country in Scotland. As a proof of the salubrity of the air, he mentions a few instances of persons who have lived to an uncommon age; and we are told that, in general, eighty years are reckoned no great age to the sober and temperate.

The next division of the work contains the civil and political history of the province; where the author delivers an account of the inhabitants, their language, way of living, agriculture, manufactures, &c. He likewise traces the commencement of the several titles of honour in Scotland, and enumerates the regalities, and baronies, with the different burroughs in the country.

Part V. relates the military history of Moray; the subjects of which are, the royal forts, and fortalices in the province, the battles that have been fought in it, with the military roads, and military customs. Among the battles here mentioned, we shall select the account of one fought at Invernahavon, in the year 1386, between two of the highland clans; the circumstances of it being taken from tradition, but such, however, as is unvaried.

The occasion of the conflict was as follows: the lands of MacIntosh in Lochaber being possessed by the Camerons, the rents were seldom levied, but by force and in cattle: the Camerons, irritated by the poinding of their cattle, resolved to make reprisals, and marched into Badenoch about four hundred men strong, commanded by Charles MacGilony. MacIntosh informed of this, in haste called his friends and clan to meet together; the MacIntoshes, MacPhersons, and Davidsons, soon made a force superior to the enemy; but an unseasonable difference was like to prove fatal to them: it was agreed by all, that MacIntosh, as captain of the clan Chattan, should command the centre of their army; but Cluney and Invernahavon contended about the command of the right wing. Cluney claimed it as chief of the ancient clan Chattan, of which the Davidsons of Invernahavon were but a branch. Invernahavon pleaded, that to him, as the oldest branch, the right hand belonged by the custom of Scottish clans. The contest was spun out, till the enemy were at hand; and then MacIntosh, as umpire, imprudently gave it in favour of Invernahavon. The MacPhersons, in whose country they were met, and who were as numerous as both the MacIntoshes and the Davidsons, being greatly offended, withdrew as spectators. The conflict was very sharp, by the superior number of the Camerons; many of the MacIntoshes, and almost all the Davidsons were cut off. The MacPhersons

could no longer bear to see their brave neighbours and friends overpowered: they rushed in upon the Camerons, and soon gave them a total defeat: the few that escaped, with their leader, were pursued from Invernahavon, the place of battle, three miles above Ruthven in Badenoch, over the river Spey; and Charles MacGilony was killed in a hill in Glenbenchir, which is still called Cor-Harlich, i. e. Charles's Hill.'

Mr. Shaw delivers a particular account of an obelisk, accompanied with an engraving, which stands a little east of Forres, called *Sueno's Stone*, and reckoned one of the most curious and stately monuments of that kind in Britain. Mr. Gordon, in his *Itinerarium Septentrionale*, supposes this obelisk to have been erected after the battle of Murthlac, and in memory of the Danes leaving the kingdom; but our author, with great probability, considers this opinion as erroneous!

'Why, says he, should there be erected at Forres a monument of a battle, fought at more than twelve miles from it? And after the battle of Murthlac, the Danes fought at Balbryde, Aberlemno, Gemri, and Cruden in Buchan, where they engaged to leave the kingdom; which places were more proper for such a monument than Forres.'

Part VI. of the work is employed on the ecclesiastical history of Moray; in which the author takes a view, under distinct sections, of the Heathen or Pagan church, the primitive church, and those of the Roman and Protestant persuasion. In the last of these sections we are presented with a list of the successive ministers of the different parishes in Moray since the Reformation, with the names of the patrons, the value of the stipend, the number of catechisable persons, and other circumstances. According to our author's calculation, which, though he cannot affirm it to be strictly exact, he considers as very nearly approaching to the truth, the number of catechisable persons in Moray, from seven or eight years of age and upwards, amounts to 57,678. To which, if, for children under that age, there be added one fifth more, or 11,535, the number of souls in the whole province will amount to 69,213. We shall lay before our readers the author's account of the state of popery in this province, and likewise of the beneficial effects resulting from the laudable munificence of the Society in Scotland for Propagating Christian Knowledge.

'The favour showed by our kings to Roman Catholics, ever since the Reformation, is well known. King James VI. did not dissemble, that he would meet them half way; his son, though called a zealous Protestant, protected, employed, and encouraged Papists, during his unfortunate reign. King Charles II. was known to be, and died, a Roman Catholic; and his
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brother openly professed that religion. Notwithstanding the influence and example of those princes, very few in this province except the dependents on the family of Gordon, and the Mac Donalds and Chisholms, have been seduced into Popish errors. Among the highland clans, the Frasers, MacIntoshes, Grants, MacPhersons, MacGilliwrays, scarce any Papists are to be found. Even in the county of Badenoch, though all are either vassals or tenants of the duke of Gordon, there are few, if any, of that religion. This has been owing in a great measure to the gentry and chiefs of clans, who early embraced the Reformation, and both encouraged and promoted it in their lands.

* The MacDonalds of Glengary, never that I know, were reformed. The gentlemen of that name have their sons educated in the Scots colleges abroad, especially at Doway: and they return home, either avowed or concealed Papists. In the year 1726, in all Glengary and Achadrom, which may consist of 800 souls, I could find very few Protestants. Since that time, they have not become much better; but have diffused their errors into the neighbouring countries of Abertarf, Glenmoriston, and Strathglafs.

* The most noble family of Gordon, till of late, were Roman Catholics; and although now they are Protestants, yet Popery still prevails in their lands, within this province: particularly in Glenrinnis, Glenlivat, and Strathavon. I remember, when a seminary, or academy of priests, was openly kept in Glenlivat, where the languages, philosophy, and divinity were regularly taught; and a draught of the most promising boys was sent to France, who returned home priests and jesuits. I am not certain, if such a seminary is now kept up there; but a Popish meeting-house continues; and at high mass, 600 people or more convene to it. To conclude this account, in Glenrinnis, Glenlivat, and Strathavon; in Abertarf, Glengary, and Achadrom, and in Strathglafs, there are, in my opinion, at least 5000 Roman Catholics.

* It may not be improper here to observe, the happy increase of christian knowledge since the Revolution, by means of the early education of youth. All the parishes in this province, excepting three or four, have now schools erected in them according to law: and some society schools are settled, where Popery prevails, or the extent of parishes requires:—

—* The stock of the Society, in the year 1774, is, for Scotland, l. 28,901 sterling, and for America l. 4,032 sterling. They have now established 121 schools (besides some lately suppressed), at which above 6000 boys and girls are educated; and they have missionaries in Georgia, North Carolina, and other parts of America. The happy effects of this truly pious institution are visible in this province. Christian knowledge is increased, Heathenish customs are abandoned, the number of Papists is diminished, disaffection to the government is lessened,

sened, and the English language is so diffused, that in the remotest glens it is spoken by the young people; and in the low country, in Inveravon, Glenlivat, Knockando, Edinkylie, Nairn, and Ardersier, where, till of late, public worship was performed in Irish, there is now no occasion for ministers having that language.'

To the History is subjoined an Appendix, containing copies of fifty three Original Papers, among which we find a transcript of the royal warrant granted by king Charles I. to the knights baronets of Nova Scotia.

It is observable, that in treating of the popular superstitions of the country, Mr. Shaw makes no mention of the *second sight*, though we imagine the belief of that supernatural power had its abettors in times less enlightened, within the limits of the province of Moray, as well as in the western isles of Scotland. But, from his silence on this head, we may infer that the idea is now totally obliterated on the continent.—In what relates to the manners and customs of the Highlanders, our author's information has been in great measure anticipated by Mr. Macpherson; but this reverend gentleman, whose acquaintance both with written and traditionary authorities respecting the subject of his history, appears to be very extensive, is justly entitled to the praise of having carried into execution, over a large tract of territory, the plan proposed by Mr. Pennant for obtaining a full account of the antiquities and natural history of the various parishes in North Britain. The narrative is authenticated by intrinsic evidence of fidelity; and if the author sometimes descends to genealogical details, which might have been omitted, the fault seems chiefly to arise from an exuberance of his own domestic information.

II. *Philosophical Empiricism: containing Remarks on a Charge of Plagiarism respecting Dr. H—s, interspersed with various Observations relating to different Kinds of Air.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1s. 6d. Johnson.

THE charge of plagiarism, from which, in compliance with the request of several persons, Dr. Priestley has here condescended to vindicate himself, is so ridiculous in its origin, and so totally unsupported either by facts or probability, that it is with reluctance we admit any account of it into our Review. We shall therefore relate the case as briefly as possible, after observing that the name of the antagonist, by whom the charge is brought, is not published at full length, partly because Dr. Priestley 'is ashamed of such a contest, and also because

because he would not do the man any more injury than was necessary for his own justification.'

Before Dr. Priestley left London, in the spring of last year, in which his acquaintance with Dr. H——s commenced and terminated, he was told it was reported, that some of his new experiments, of which he had sent an account to the Royal Society, subsequent to his acquaintance with the abovementioned person, were only the result of Dr. H——s's *general principles* concerning air. The only evidence in support of the charge, is the vague testimony of Dr. Brocklesby, who, upon seeing some of Dr. Priestley's experiments at Shelburne house, in company with Dr. Fothergill, the two Dr. Watsons, and Dr. and Mr. John Hunter, is said to have observed of them *all*, without distinction, that they were those which Dr. H——s had shewn. In order to elucidate the matter, Dr. Priestley wrote both to Dr. H——s and Dr. Brocklesby, requesting an explanation of the subject in dispute. We are here presented with a copy of each of these letters, and likewise of the answers; from the latter of which it clearly appears, that neither Dr. H——s, nor his friend, was willing to give any satisfaction. In this dilemma, therefore, Dr. Priestley was under the disagreeable necessity of entering into a detail of the history of his intercourse with Dr. H——s. The narrative of their correspondence is related with great perspicuity and precision, interspersed with a variety of just reflections, and pertinent remarks; but it may be sufficient for the doctor's vindication to present our readers with the following passage.

• My acquaintance with Dr. H——s commenced on the 6th of February 1775; and he says (for I happen not to have any note of that memorable æra myself) that it had been discontinued nine months, on the 3d of December following. It must, therefore, have terminated in the beginning of March. But I believe he is mistaken about two months, and that it was in the beginning of May; so that I give him two months more than he claims. Three months, then (a great part of which I spent in the country) my acquaintance with Dr. H——s lasted.

• The second edition of my Treatise on Air had been published some time before I had so much as heard the name of this gentleman, to whom it has been said, and with very great confidence, that I owe all my discoveries; so that he can have no claim to any thing mentioned in that volume. At the same time, also, it is well known to my friends, and I mentioned it to Dr. H——s himself, the first time I saw him, that I had materials for a second publication on the subject. I must, therefore, at that time, have had the materials for the bulk of the second volume, I suppose about three fourths of it. The remain-
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ing fourth part, therefore, is all that can lie open to his claims; and even with respect to this, he will find that I am able to produce evidence, that every course of experiments, of any consequence, was begun, and pretty far advanced, before I knew him; so that I had little to do besides merely completing them, excepting what relates to the vegetable acid air, which is a thing of very little value, and the experiments on the fluor acid, which Dr. Brocklesby, the only evidence that has yet appeared against me, does not pretend to have seen with Dr. H——s.

‘ In fact, therefore, there remains nothing of any value for him to lay his hands upon, except the completion of the discovery concerning dephlogisticated air, which I had begun before I knew him; and though his friend has asserted, in general, that he saw all the experiments I shewed him (and these were among them) with Dr. H——s, the circumstances of that fact have been stated to be such, that I am satisfied my reader must be something more than prejudiced, to imagine that it was even possible he should have seen them.

‘ When I first mentioned the facts to Dr. H——s, he even positively denied that any air could be got from the substance from which I actually procured that specific kind of air; and the necessary conclusions from these experiments are not only not found in his printed syllabus, but are the very reverse of the fundamental doctrines of that syllabus.

‘ Now I will venture to say that whenever any other article is examined, his claim to it will appear to be equally unreasonable and absurd. The book, however, will soon be before the public, and he may then cast his rapacious eye over every paragraph of it; and let him distinguish his property there, if he can.

‘ I am very confident, that if the dates annexed to any of the articles were concealed, and he was required to name his own, he would just as soon take what was done before I knew him, as what was done after that time. In fact, he has an equal right to all, or none.

‘ It seems, however, very extraordinary to me, that he should, at the same time, despise all that I have done, calling my discoveries mere conceits, and say that I am possessed of nothing but a knack of rendering what was intelligible before, mysterious and obscure, and yet covet those things for himself. The second volume, I can assure him, contains nothing but more conceits, of the same kind with those in the first, and nothing is exhibited in it but the exercise of the same knack, whether of darkening or enlightening things, that was displayed in the former volume.

‘ According to Dr. H——s’s account of the use that I have made of the discoveries of chemists, neither himself, nor any other person, has been really injured by me; for I have only disgraced myself. What reason, then, can he have to complain? Let him only publish his experiments, which are so very in-

intelligible; and if it appear, by comparison, that mine are only calculated to throw darkness upon his light, their credit cannot last long: and every thing that I have done, contained in both my volumes, must vanish before his publication, like Satan, the prince of darkness, at the touch of Ithuriel's spear. If all that I have done be what he represents it, a mere imposition upon the public, why cannot he be content that I should have all the infamy of it to myself. Is it that he is willing, out of a principle of compassion, to share the burden with me?

'As he says that I have treated others as I have treated him, I think I may safely conclude, that I have only treated him as I have treated others; and therefore that I have stolen no more from him, than I have done from others. Now, as my works are open to the public, let him shew what it is that I have taken from others, without acknowledgement. But as I am confident that all the world will acquit me of any thing like plagiarism with respect to them, they will as readily acquit me of the same charge with respect to him.'

It would be superfluous to take any farther notice of a charge of plagiarism which, in all probability, will be treated with universal ridicule and contempt; and we shall therefore only observe, that, though few readers may be induced to peruse this publication for the sake of the subject in controversy, it has a claim to their regard on an account more interesting to philosophy, as it refutes some prevailing mistakes concerning the doctrine of air.

III. *Experiments and Observations on different Kinds of Air*. Vol. II.
By Joseph Priestley, LL. D. F. R. S. 8vo. 6s. boards.
Johnson.

IN our Review for June 1774, we gave an account of the first volume of this valuable philosophical work, which we are happy to find that the learned author prosecutes with such extraordinary industry and success. The world is not only indebted to Dr. Priestley for the continuation of his own experiments and observations on air, but likewise for having excited a spirit of inquiry into the same subject in every nation of Europe. The result of these investigations, as our author justly observes, is not now entirely confined to elucidating the nature of air as it was at the first institution of the experiments; but appears to diffuse light upon the most *general principles* of natural knowledge, and especially the province of chemistry.

It is to be regretted, that, amidst the great avidity with which these inquiries are received by philosophers in foreign countries, the author's meaning should in several places have been grossly misrepresented, through the inaccuracy of those

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who have translated the preceding volume of his Observations into the French and Italian languages. But as Dr. Priestley has with great propriety devoted a section of the present work to the emendation of those mistakes, we hope the progress of experimental knowledge on the continent will meet with no retardment on that account; and we are glad to find, for the benefit of philosophy, that the ingenious Sig. Landriani, who is conversant with the English, has undertaken to translate all that has been written by our author on the subject of air.

In the preface to this volume Dr. Priestley complains of the sentiments which he expressed in a former work having been invidiously misrepresented; and as it was done through such a channel as may have widely propagated an opinion injurious to his moral reputation, we think it a duty incumbent upon us to insert his defence in our Review.

‘ Notwithstanding my studies and writings are chiefly of a theological nature, and my philosophical pursuits only occasional; notwithstanding, in my Institutes of natural and revealed Religion, I have an intire volume on the evidences of christianity, in which I flatter myself I have placed several parts of it in a new and stronger light, and this from inclination only, without a shadow of interest to bias me, I have been represented in an artful advertisement, frequently repeated in all the English newspapers, as not believing in a future state. The author of the advertisement has, for this base purpose, quoted the following mutilated sentence from an Essay of mine prefixed to my edition of Dr. Hartley’s Observations on the Human Mind, p. 20.

“ I am rather inclined to think, though the subject is beyond our comprehension at present, that man doth not consist of two principles so essentially different from one another as matter and spirit, which are always described as having no one common property, by means of which they can affect or act upon each other, &c. I rather think that the whole man is of some uniform composition, and that the property of perception, as well as the other powers that are termed mental, is the result (whether necessary or not) of such an organical structure as that of the brain. Consequently that the whole man becomes extinct at death, &c.”

‘ The wickedness of this representation will appear by reciting the remainder of the sentence.

—“ at death, and that we have no hope of surviving the grave, but what is derived from the scheme of revelation.”

‘ In the same page I also observe that, though this doctrine favours the opinion of the lower animals differing from us in degree only, and not in kind, “ it does not necessarily draw after it the belief of their surviving death as well as ourselves; this privilege being derived to us by a positive constitution, and depending

pending upon the promise of God, communicated by express revelation to man."

• This affair has been the occasion of much exultation among bigots, as a proof that freedom of thinking in matters of religion leads to infidelity; and unbelievers, who have never read any but my philosophical writings, have considered me as one of their fraternity. To the former I shall say nothing, because it would avail nothing. To the latter, of whom I have more hopes, I would take this opportunity of observing (and in this I address myself to foreigners more than my own countrymen) that, as they will agree with me in the opinion of the natural mortality of the soul, which is agreeable to every appearance in nature, it nearly concerns us to consider whether there be no evidence of a future life of retribution independent of the contrary doctrine, which has no countenance from the scriptures*; that it argues extreme narrowness of mind, unworthy of the spirit of philosophy, not to extend our views and inquiries beyond the circle of those objects about which natural philosophy is conversant, which terminate in gaining a knowledge of the visible system of nature; and that it behoves us to consider whether the great Author of Nature has not afforded us sufficient data for knowledge infinitely more interesting to us, more immediately respecting our relation to himself, and his gracious provision for our improvement and happiness, not only in this infancy of our being, but to a period which has no bounds.

• Let philosophers, as certainly becomes their character, consider facts, and the phenomena of the human mind, as influenced by facts, and it must appear to them to be utterly incredible, that christianity should have arisen, have been propagated, and have established itself in the world, in the circumstances in which all history shews that it did arise, and was propagated, if it had not been founded on truth and fact; such facts as are strictly the subject of historical investigation.

• The common objection against religion among philosophers is, that it was invented by artful interested priests, or wise magistrates: but it is not fact that christianity had any such origin. No priest was concerned in the invention of it, nor did any civil magistrate foster it: but, on the contrary, it was violently opposed by all priests, and all magistrates, wherever it appeared,

• In this opinion I am far from being singular. It is known to have been the opinion of Luther, and many of the most eminent of the first reformers. Of late years it has been most ably supported by the present excellent bishop of Carlisle, and is now generally adopted by rational christians. The opinion of the natural immortality of the soul, had its origin in the heathen philosophy; and having, with other pagan notions, insinuated itself into christianity (which has been miserably depraved by this means) has been the great support of the popish doctrines of purgatory, and the worship of the dead.

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and by its own evidence it triumphed over both. These are facts worthy of the attention of philosophers, as such.'

This work opens with an Introduction, containing an account of an additional apparatus for experiments on air, and of the precautions proper to be attended to in the use of it. The author then proceeds, in the first section, to relate his experiments on vitriolic acid air, the idea of which he first conceived, upon having formerly exhibited the marine acid in the form of air. The experiment answering his expectation, he prosecuted an enquiry into vegetable acid air; using for that purpose a quantity of exceedingly strong concentrated acid of vinegar; by means of which he made the observations recited in the second section.

The limits of a Review would be insufficient for conveying a particular account of a work of this nature, we must therefore be content with enumerating the various subjects of which it treats.

Sect. III. is employed on Dephlogisticated Air, and the constitution of the Atmosphere.

Sect. IV. A more particular account of some Processes for the Production of dephlogisticated Air.

Sect. V. Miscellaneous Observations on the Properties of dephlogisticated air.

Sect. VI. Of Air procured from various Substances by means of Heat only.

Sect. VII. Of Air produced by the Solution of Vegetable Substances in Spirit of Nitre.

Sect. VIII. Of Air procured by the Solution of Animal Substances in Spirit of Nitre.

Sect. IX. Miscellaneous Experiments relating to Nitre, the Nitrous Acid and Nitrous Air.

Sect. X. Some Observations on Common Air.

Sect. XI. Of the Fluor Acid Air.

Sect. XII. Experiments and Observations relating to fixed Air.

Sect. XIII. Miscellaneous Observations.

Sect. XIV. Experiments and Observations on Charcoal, first published in the Philosophical Transactions, Vol. LX.

Sect. XV. Of the Impregnation of Water with fixed Air.

The first part of the work contains a particular account of the discovery. Part II presents us with directions for the process of impregnating water with fixed air, and observations upon it. Part III. exhibits Dr. Nooth's objections to the preceding method of impregnating water with fixed air, and a comparison of it with his own method, both as published by himself, and as improved by Mr. Parker.

Sect.

SECT. XVI. An Account of some Misrepresentations of the Author's Sentiments, and of some Differences of Opinion with respect to the Subject of Air.

SECT. XVII. Experiments relating to some of the preceding Sections, made since they were printed off.

The volume concludes with an Appendix, containing the following articles, viz.

Number I. Experiments and Observations relating to some of the Chemical Properties of the Fluid, commonly called Fixed Air; and tending to prove that it is merely the Vapour of a particular Acid. In two Letters to the rev. Dr. Priestley, by Mr. Bewly.

Number II. A Letter from Dr. Percival, to Dr. Priestley, on the Solution of Stones of the Urinary and Gall Bladder, by impregnating Water with Fixed Air.

Number III. A Letter from Dr. Dobson of Liverpool, to Dr. Priestley; with Cases of the Efficacy of Fixed Air in putrid Disorders.

Number IV. Extract of a Letter from Dr. Warren of Taunton, to Dr. Priestley; with a medical Case, proving the Use of Clysters of Fixed Air in a putrid Disease.

Number V. A Letter from Dr. Magellan, on the Subject of Dephlogisticated Air.

Number VI. A Third Letter from Mr. Bewly, containing farther Experiments and Observations on the mephitic Acid.

The numerous observations Dr. Priestley has communicated in this volume, and with more of which, it is to be hoped, he will yet favour the public, may justly be considered as some of the most curious discoveries in philosophy; and they not only extend the bounds of natural knowledge, but promise such an influence in the cure of diseases, as never before was so much as conceived in idea, from the earliest ages of medical science.

IV. *The Lusiad; or, the Discovery of India. An Epic Poem. Translated from the Original Portuguese of Luis de Camoëns. By William Julius Mickle. 4to. 1l. 1s. sewed. Cadell.*

IN our Review for August 1771, we gave an account of the First Book of this translation, which was then published as a specimen of this work. At that time, we congratulated the lovers of poetry, on the prospect of having so elegant a version of
of

of the *Lusiad* in our language; and we now repeat our congratulations on the completion of that event.

To this translation of the epic poem of Camoëns, Mr. Mickle has prefixed an Introduction, in which he enters into a discussion of some subjects relative to the work. He begins with refuting the opinion of those politicians who consider the origin of European commerce with India, on which the *Lusiad* is founded, as a deplorable incident in modern history, and who assert that the increase of trade is only productive of moral degeneracy. He endeavours to evince, that the voyages both of Gama and Columbus have not only already carried a superior degree of happiness, and the prospect of infinitely more, to the Eastern and Western worlds; but that they have also proved the means of refining the intellectual powers, and extending civilization over Europe. In treating of this subject, we are presented with the following lively description of European barbarism, before the genius of Don Henry gave birth to the spirit of modern discovery; which our author contrasts with the present state of these countries in respect of opulence and learning.

‘ Several ages before this period the feudal system had degenerated into the most absolute tyranny. The barons exercised the most despotic authority over their vassals, and every scheme of public utility was rendered impracticable by their continual petty wars with each other; and to which they led their dependents as dogs to the chase. Unable to read, or to write his own name, the chieftain was entirely possessed by the most romantic opinion of military glory, and the song of his domestic minstrel constituted his highest idea of fame. The classics slept on the shelves of the monasteries, their dark, but happy asylum, while the life of the monks resembled that of the fattened bees which loaded their tables. Real abilities were indeed possessed by a Duns Scotus and a few others; but these were lost in the most trifling subtleties of a sophistry, which they dignified with the name of casuistical divinity. Whether Adam and Eve were created with navels, and how many thousand angels might at the same instant dance upon the point of the finest needle without one jostling another, were two of the several topics of like importance which excited the acumen and engaged the controversies of the learned. While every branch of philosophical, of rational investigation, was thus unpursued and unknown, Commerce, incompatible in itself with the feudal system, was equally neglected and unimproved. Where the mind is enlarged and enlightened by learning, plans of commerce will rise into action, and which, in return, will, from every part of the earth, bring new acquirements to philosophy and science. The birth of learning and commerce may be different, but their growth

growth is mutual and dependent upon each other. They not only assist each other, but the same enlargement of mind which is necessary for perfection in the one, is also necessary for perfection in the other; and the same causes impede, and are alike destructive of both. The intercourse of mankind is the parent of both. According to the confinement or extent of intercourse barbarity or civilization proportionably prevail. In the dark monkish ages, the intercourse of the learned was as much impeded and confined as that of the merchant. A few unweildy vessels coasted the shores of Europe, and mendicant friars and ignorant pilgrims carried a miserable account of what was passing in the world from monastery to monastery. What doctor had last disputed on the peripatetic philosophy at some university, and what new heresy had last appeared, comprised the whole of their literary intelligence; and which was delivered with little accuracy, and received with as little attention. While this thick cloud of mental darkness overspread the western world, was Don Henry prince of Portugal born, born to set mankind free from the feudal system, and to give to the whole world every advantage, every light that may possibly be diffused by the intercourse of unlimited commerce:

‘ ——— For then from ancient gloom emerg’d
The rising world of trade: the genius, then,
Of navigation, that in hopeless sloth
Had slumber’d on the vast Atlantic deep
For idle ages, starting heard at last
The Lusitanian prince, who, heaven-inspir’d,
To love of useful glory rous’d mankind,
And in unbounded commerce mixt the world. THOM:

‘ In contrast to the melancholy view of human nature, sunk in barbarism and benighted with ignorance, let the present state of Europe be impartially estimated. Yet though the great increase of opulence and learning cannot be denied, there are some who assert, that virtue and happiness have as greatly declined. And the immense overflow of riches, from the East in particular, has been pronounced big with destruction to the British empire. Every thing human, it is true, has its dark as well as its bright side; but let these popular complaints be examined, and it will be found, that modern Europe, and the British empire in a very particular manner, have received the greatest and most solid advantages from the modern enlarged system of commerce. The magic of the old romances, which could make the most withered, deformed hag, appear as the most beautiful virgin, is every day verified in popular declamation. Ancient days are there painted in the most amiable simplicity, and the modern in the most odious colours. Yet what man of fortune in England lives in that stupendous gross luxury, which every day was exhibited in the Gothic castles of the old chieftains! Four or five hundred knights and squires in the domestic retinue of a warlike earl was not un-

common, nor was the pomp of embroidery inferior to the profuse waste of their tables; in both instances unequalled by all the mad excesses of the present age.

While the baron thus lived in all the wild glare of Gothic luxury, agriculture was almost totally neglected, and his meaner vassals fared harder, infinitely less comfortably, than the meanest industrious labourers of England do now. Where the lands are uncultivated, the peasants, ill clothed, ill-lodged, and poorly fed, pass their miserable days in sloth and filth, totally ignorant of every advantage, of every comfort which nature lays at their feet. He who passes from the trading towns and cultured fields of England, to those remote villages of Scotland or Ireland, which claim this description, is astonished at the comparative wretchedness of their destitute inhabitants; but few consider, that these villages only exhibit a view of what Europe was, ere the spirit of commerce diffused the blessings which naturally flow from her improvements. In the Hebrides the failure of a harvest almost depopulates an island. Having little or no traffic to purchase grain, numbers of the young and hale betake themselves to the continent in quest of employment and food, leaving a few, less adventurous, behind, to beget a new race, the heirs of the same fortune. Yet, from the same cause, from the want of traffic, the kingdom of England has often felt more dreadful effects than these. Even in the days when her Henries and Edwards plumed themselves with the trophies of France, how often has famine spread all her horrors over city and village? Our modern histories neglect this characteristical feature of ancient days; but the rude chronicles of these ages inform us, that three or four times, in almost every reign of continuance, was England thus visited. The failure of the crop was then severely felt, and two bad harvests together were almost insupportable. But commerce has now opened another scene, has armed government with the happiest power that can be exerted by the rulers of a nation; the power to prevent every extremity which may possibly arise from bad harvests; extremities, which, in former ages, were esteemed more dreadful visitations of the wrath of heaven, than the pestilence itself. Yet modern London is not so certainly defended against the latter, its ancient visitor in almost every reign, than the commonwealth by the means of commerce, under a just and humane government, is secured against the ravages of the former.

After displaying the happiness enjoyed by a commercial over an uncommercial nation, Mr. Mickle exhibits a view of their superiority likewise in point of manners. He then proceeds to relate the enterprizes of prince Henry of Portugal, premising the anterior state and character of that kingdom, as being necessary to elucidate the history of the revival of commerce, and the subject of the *Lusiad*.

The

The next subject that occurs in the Introduction is the Life of Camoëns, the original author of the poem. The birth of this great genius, like that of Homer, has been claimed by different cities, but, according to the most credible accounts, he was born at Lisbon in 1517. His family is said to have been of considerable note, and originally Spanish. From his early youth, when he appeared with great advantage at the court of Portugal, his future life was a continued series of vexation, disappointment, and misfortune. In 1553, he sailed for India, where he remained in a state of exile for sixteen years, but continued his poem of the *Lusiad*, which he had begun before he left Portugal. One incident in his life particularly deserves to be mentioned. Having been appointed commissary in the island of Macao, he acquired in the space of five years a fortune, which, though small, was equal to his wishes. Desirous to return to Goa, he resigned his charge; and in a ship, freighted by himself, he set sail for that purpose, but was shipwrecked in the gulph near the mouth of the river Mehon on the coast of China. All he had acquired was lost in the waves; and his poems, which he held up in one hand, while he swam with the other, was the only property he possessed when he landed on the shore. In 1569, he returned to his native country, and in three years after printed his *Lusiad*. It is said, though upon doubtful authority, that he received from king Sebastian a pension of four thousand reals; but this bounty was withdrawn by cardinal Henry, who succeeded to the crown. To the indelible infamy of that Gothic monarch, it is affirmed that Camoëns afterwards subsisted by the gratitude and attachment of an old black servant, who openly begged for his support in the streets of Lisbon, till death put a period to his unhappy situation, in 1579, in the sixty-second year of his age.

From this mortifying narrative, the ingenious translator passes to the consideration of the poem; but he first examines the criticism of Voltaire, in which that celebrated author has highly praised, and severely attacked the *Lusiad*. The criticism alluded to was first published in English, in an Essay on the Epic Poetry of the European nations. Mr. Mickle observes, that Voltaire, in his French edition of this Essay, had made various alterations at different times in the article of Camoëns. Both these and the English are here occasionally cited, with the view of detecting some extraordinary falsties, and refuting the misrepresentations of the French critic. Mr. Mickle even produces the most convincing arguments to prove, that when Voltaire wrote his English Essay, his knowledge of the *Lusiad* was entirely borrowed from the harsh and unpoet-

ical version of Fanshaw. This is followed by a Dissertation on the machinery of Tasso's Jerusalem, and Voltaire's *Henriade*. But we shall quit these subjects, to give our readers some specimens of the translation. Let us first, however, acknowledge, in justice to Mr. Mickle, that he displays a fund of judicious and acute observation in his comment on Voltaire, and that he ably vindicates the character of his author as an epic poet, in the conduct of the *Lusiad*.

Having formerly given a specimen from the exordium of this translation, we shall now present our readers with the opening of the third book, which contains a poetical and lively survey of the different nations of Europe.

‘ Oh now, Calliope, thy potent aid !
 What to the king th’ illustrious Gama said
 Cloath in immortal verse. With sacred fire
 My breast, if e’er it loved thy lore, inspire :
 So may the patron of the healing art,
 The blooming god, to thee incline his heart ;
 From thee, the mother of his darling son,
 May never wandering thought to Daphne run :
 May never Clytia, nor Leucothoe’s pride
 Henceforth with thee his changeful love divide.
 Then aid, O fairest nymph, my fond desire,
 And give my verse the Lusian warlike fire :
 Fired by the song, the listening world shall know
 That Aganippe’s streams from Tagus flow.
 Oh, let no more the flowers of Pindus shine
 On thy fair breast, or round thy temples twine :
 On Tago’s banks a richer chaplet blows,
 And with the tuneful God my bosom glows :
 I feel, I feel the mighty power infuse,
 And bathe my spirit in Aonian dews !
 ‘ Now silence wooe’d th’ illustrious chief’s reply,
 And keen attention watch’d on every eye ;
 When slowly turning with a modest grace,
 The noble Vasco raised his manly face ;
 O mighty king, he cries, at thy command
 The martial story of my native land
 I tell ; but more my doubtful heart had joy’d
 Had other wars my praiseful lips employ’d.
 When men the honours of their race commend,
 The doubts of strangers on the tale attend :
 Yet though reluctance falter on my tongue,
 Though day would fail a narrative so long,
 Yet well assured no fiction’s glare can raise,
 Or give my country’s fame a brighter praise :
 Though less, far less, whate’er my lips can say,
 Than truth must give it, I thy will obey.

Between

* Between that zone, where endless winter reigns,
And that, where flaming heat consumes the plains ;
Array'd in green, beneath indulgent skies,
The queen of arts and arms fair Europe lies.
Around her northern and her western shores,
Throng'd with the finny race old Ocean roars ;
The midland sea, where tide ne'er swell'd the waves,
Her richest lawns, the southern border, laves.
Against the rising morn, the northmost bound
The whirling Tanais parts from Asian ground,
As tumbling from the Scythian mountains cold
Their crooked way the rapid waters hold
To dull Mæotis' lake : her eastern line
More to the south, the Phrygian waves confine ;
Those waves, which, black with many a navy, bore
The Grecian heroes to the Dardan shore ;
Where now the seaman rapt in mournful joy
Explores in vain the sad remains of Troy.
Wide to the north beneath the pole she spreads ;
Here piles of mountains rear their rugged heads,
Here winds on winds in endless tempests rowl,
The valleys sigh, the lengthening ecchoes howl.
On the rude cliffs with frosty spangles grey,
Weak as the twilight gleams the solar ray ;
Each mountain's breast with snows eternal shines,
The streams and seas eternal frost confines.
Here dwelt the numerous Scythian tribes of old,
A dreadful race ! by victor ne'er controul'd,
Whose pride maintain'd that theirs the sacred earth,
Not that of Nile, which first gave man his birth.
Here dismal Lapland spreads a dreary wild,
Here Norway's wastes where harvest never smil'd,
Whose groves of fir in gloomy horror frown,
Nod o'er the rocks, and to the tempest groan.
Here Scandia's clime her rugged shores extends,
And far projected, through the ocean bends ;
Whose sons' dread footsteps yet Aufonia wears,
And yet proud Rome in mournful ruin bears.
When summer bursts stern winter's icy chain,
Here the bold Swede, the Prussian, and the Dane
Hoist the white sail and plough the foamy way,
Chear'd by whole months of one continual day :
Between these shores and Tanais' rushing tide
Livonia's sons and Russia's hords reside.
Stern as their clime the tribes, whose fires of yore
The name, far dreaded, of Sarmatians bore.
Where, famed of old, th' Hircinian forest lour'd,
Oft seen in arms the Polish troops nre pour'd
Wide foraging the downs. The Saxon race,
The Hungar dextrous in the wild-boar chace,

The various nations whom the Rhine's cold wave
 The Elbe, Amasis, and the Danube lave,
 Of various tongues, for various princes known,
 Their mighty lord the German emperor own.
 Between the Danube and the lucid tide
 Where hapless Helle left her name, and died ;
 The dreadful god of battles' kindred race,
 Degenerate now, possesses the hills of Thrace.
 Mount Hæmus here, and Rhodope renown'd,
 And proud Byzantium, long with empire crown'd ;
 Their ancient pride, their ancient virtue fled,
 Low to the Turk now bend the servile head.
 Here spread the fields of warlike Macedon,
 And here those happy lands where genius shone
 In all the arts, in all the Muses' charms,
 In all the pride of elegance and arms,
 Which to the heavens resounded Grecia's name,
 And left in every age a deathless fame.
 The stern Dalmatians till the neighbouring ground ;
 And where Antenor anchor'd in the sound
 Proud Venice as a queen majestic towers,
 And o'er the trembling waves her thunder pours.
 For learning glorious, glorious for the sword,
 While Rome's proud monarch reign'd the world's dread lord,
 Here Italy her beauteous landscapes shews ;
 Around her sides his arms old Ocean throws ;
 The dashing waves the ramparts force supply ;
 The hoary Alps high towering to the sky,
 From shore to shore a rugged barrier spread,
 And lour destruction on the hostile tread.
 But now no more her hostile spirit burns,
 There now the faint in humble vespers mourns :
 To heaven more grateful than the pride of war,
 And all the triumphs of the victor's car.
 Onward fair Gallia opens to the view
 Her groves of olive, and her vineyards blue :
 Wide spread her harvests o'er the scenes renown'd,
 Where Julius proudly strode with laurel crown'd.
 Here Seyn, how fair when glistening to the moon !
 Rolls his white wave, and here the cold Garoon ;
 Here the deep Rhine the flowery margin laves,
 And here the rapid Rhone impervious raves.
 Here the gruff mountains, faithless to the vows
 Of lost Pyrene rear their cloudy brows ;
 Whence, when of old the flames their woods devour'd,
 Streams of red gold and melted silver pour'd.
 And now, as head of all the lordly train
 Of Europe's realms, appears illustrious Spain.
 Alas, what various fortunes has she known !
 Yet ever did her sons her wrongs atone :

Short

Short was the triumph of her haughty foes,
 And still with fairer bloom her honours rose.
 Against one coast the Punic strand extends,
 Each shore to close the midland ocean bends,
 Where lock'd with land the struggling currents boil,
 Famed for the godlike Theban's latest toil,
 Around her shores two various oceans swell,
 And various nations in her bosom dwell;
 Such deeds of valour dignify their names,
 That each the lordly right of honour claims.
 Proud Arragon, who twice her standard rear'd
 In conquer'd Naples; and for art revered,
 Galicia's prudent sons; the fierce Navar,
 And he far dreaded in the Moorish war,
 The bold Asturian; nor Sevilia's race,
 Nor thine, Granada, claim the second place:
 Here too the heroes who command the plain
 By Betis water'd; here, the pride of Spain,
 The brave Castilian pauses o'er his sword,
 His country's dread deliverer and lord.
 Proud o'er the rest, with splendid wealth array'd,
 As crown to this wide empire, Europe's head,
 Fair Lusitania smiles, the western bound,
 Whose verdant breast the rolling waves surround,
 Where gentle evening pours her lambent ray,
 The last pale gleaming of departing day;
 This, this, O mighty king, the sacred earth,
 This the loved parent-soil that gave me birth.
 And oh, would bounteous heaven my prayer regard,
 And fair success my perilous toils reward,
 May that dear land my latest breath receive,
 And give my weary bones a peaceful grave.'

It must be confessed, that the declamation which Camoëns sometimes admits into the *Lusiad*, is foreign to the epic narrative; but we agree with the translator, in acknowledging the beauty of those digressions to be such, that a reader of taste can hardly regret the author's having indulged himself in the redundancy. We meet with one of these animated apostrophes at the end of the seventh book.

' ——— But I, fond man depraved!
 Where would I speed, as mad'ning in a dream,
 Without your aid, ye nymphs of Tago's stream!
 Or yours, ye dryads of Mondego's bowers!
 Without your aid how vain my wearied powers!
 Long yet and various lies my arduous way
 Through loursing tempests and a boundless sea.
 Oh then, propitious hear your son implore,
 And guide my vessel to the happy shore.

C 4

Ah!

Ah! see how long what per'lous days, what woes
 On many a foreign coast around me rose,
 As dragg'd by fortune's chariot wheels along
 I sooth'd my sorrows with the warlike song;
 Wide ocean's horrors lengthening now around,
 And now my footsteps trod the hostile ground;
 Yet midst each danger of tumultuous war
 Your Lusian heroes ever claim'd my care:
 As Canace of old, ere self-destroy'd.
 One hand the pen, and one the sword employ'd.
 Degraded now, by poverty abhorr'd,
 The guest dependent at the lordling's board:
 Now blest with all the wealth fond hope could crave,
 Soon I beheld that wealth beneath the wave
 For ever lost; myself escaped alone,
 On the wild shore all friendless, hopeless, thrown;
 My life, like Judah's heaven doom'd king of yore,
 By miracle prolong'd; yet not the more
 To end my sorrows: woes succeeding woes
 Belied my earnest hopes of sweet repose:
 In place of bays around my brows to shed
 Their sacred honours, o'er my destined head
 Foul calumny proclaim'd the fraudulent tale,
 And left me mourning in a dreary jail.
 Such was the meed, alas! on me bestow'd,
 Bestow'd by those for whom my numbers glow'd,
 By those who to my toils their laurel honours owed.

' Ye gentle nymghs of Tago's rosy bowers,
 Ah, see what letter'd patron-lords are yours!
 Dull as the herds that graze their flowery dales,
 To them in vain the injured Muse bewails:
 No fostering care their barb'rous hands bestow,
 Though to the Muse their fairest fame they owe.
 Ah, cold may prove the future priest of fame
 Taught by my fate: yet will I not disclaim
 Your smiles, ye Muses of Mondego's shade,
 Be still my dearest joy your happy aid!
 And hear my vow; nor king, nor loftiest peer
 Shall e'er from me the song of flattery hear;
 Nor crafty tyrant, who in office reigns,
 Smiles on his king, and binds the land in chains;
 His king's worst foe: nor he whose raging ire,
 And raging wants, to shape his course, conspire;
 True to the clamours of the blinded crowd,
 Their changeful Proteus, insolent and loud:
 Nor he whose honest mien secures applause,
 Grave though he seem, and father of the laws,
 Who, but half-patriot, niggardly denies
 Each other's merit, and withholds the prize:

Who

Who spurns the Muse, nor feels the raptured strain,
Useless by him esteem'd, and idly vain;
For him, for these, no wreath my hand shall twine;
On other brows th' immortal rays shall shine:
He who the path of honour ever trod,
True to his king, his country, and his God,
On his blest head my hands shall fix the crown
Wove of the deathless laurels of renown.'

The fiction of the Island of Venus, with which the action of the *Lusiad* terminates, affords not only a striking instance of the richness of the author's imagination, but is at the same time the most beautiful episode that can be cited in the conclusion of an epic poem, either ancient or modern.

' Thus far, O favoured Lusians, bounteous heaven
Your nation's glories to your view has given.
What ensigns, blazing to the morn, pursue
The path of heroes, open'd first by you!
Still be it your's the first in fame to shine:
Thus shall your brides new chaplets still entwine,
With laurels ever new your brows enfold,
And braid your wavy locks with radiant gold.

' How calm the waves, how mild the balmy gale!
The halcyons call, ye Lusians, spread the sail!
Old ocean now appeased shall rage no more,
Haste, point the bowsprit to your native shore:
Soon shall the transports of the natal soil
O'erwhelm in bounding joy the thoughts of every toil.

' The goddess spake; and Vasco waved his hand,
And soon the joyful heroes crowd the strand.
The lofty ships with deepen'd burthens prove
The various bounties of the Isle of Love.
Nor leave the youths their lovely brides behind,
In wedded bands, while time glides on, conjoin'd;
Fair as immortal fame in smiles array'd,
In bridal smiles, attends each lovely maid.
O'er India's sea, wing'd on by balmy gales
That whisper'd peace, soft swell'd the steady sails:
Smooth as on wing unmoved the eagle flies,
When to his eyrie cliff he sails the skies,
Swift o'er the gentle billows of the tide,
So smooth, so soft, the prows of Gama glide;
And now their native fields, for ever dear,
In all their wild transporting charms appear;
And Tago's bosom, while his banks repeat
The sounding peals of joy, receives the fleet.
With orient titles and immortal fame
The hero band adorn their monarch's name;
Sceptres and crowns beneath his feet they lay,
And the wide East is doom'd to Lusian sway.

Enough, my Muse, thy wearied wing no more
 Must to the seat of Jove triumphant soar.
 Chill'd by my nation's cold neglect, thy fires
 Glow bold no more, and all thy rage expires.
 Yet thou, Sebastian, thou, my king, attend;
 Behold what glories on thy throne descend!
 Shall haughty Gaul or sterner Albion boast
 That all the Lusian fame in thee is lost!
 Oh, be it thine these glories to renew,
 And John's bold path and Pedro's course pursue:
 Snatch from the tyrant noble's hand the sword.
 And be the rights of human-kind restored.
 The statesman prelate, to his vows confine,
 Alone auspicious at the holy shrine;
 The priest, in whose meek heart heaven pours its fires,
 Alone to heaven, not earth's vain pomp, aspires.
 Nor let the Muse, great king, on Tago's shore,
 In dying notes the barbarous age deplore.
 The king or hero to the Muse unjust
 Sinks as the nameless slave, extinct in dust.
 But such the deeds thy radiant morn portends,
 Aw'd by thy frown ev'n now old Atlas bends
 His hoary head, and Ampeluza's fields,
 Expect thy sounding steeds and rattling shields.
 And shall these deeds unsung, unknown, expire!
 Oh, would thy smiles relume my fainting ire!
 I, then inspired, the wondering world should see
 Great Ammon's warlike son revived in thee;
 Revived, unenvious of the Muse's flame
 That o'er the world resounds Pelides' name.'

In our Review of the first book of this poem, we suggested a few emendations, respecting which we have the pleasure to find that Mr. Mickle has not been inattentive. Our satisfaction is increased by observing, that now, when the work is completed, it appears with a degree of elegance and correctness, which can hardly receive improvement in a subsequent edition. For the fidelity of the version, we rely with entire confidence on the ingenuity of the translator; and in respect to the epic spirit and dignity with which it is executed, we are satisfied from our own examination. *The Lusiad* may henceforth be read in English, perhaps with as much delight as in the original composition of Camoëns. We have the pleasure to add, that the number of foreigners of distinction, who are subscribers to this work, afford honourable testimony of the great esteem in which both the language and literature of our country are held on the continent.

V. *Annals of Scotland. From the Accession of Malcolm III. surnamed Canmore, to the Accession of Robert I. By Sir David Dalrymple. 4to. 15s. Boards. Murray.*

THE design of this work is to exhibit a chronological view of the history of Scotland, from the accession of Malcolm, surnamed Canmore, to the accession of Robert Bruce. The first of these epochs the learned author justly considers as the period when the Scottish history emerges from the obscurity which involves the previous annals of that nation. The *Historical Memorials**, formerly published by the same respectable writer, who is one of the judges of the court of session, contained the clearest evidence of his discernment, and great erudition as an antiquary; and these eminent qualifications receive additional confirmation from the elaborate researches now before us.

To recite the public transactions of any country, from so early a period as the middle of the eleventh century, in the form of regular annals, is a work impossible to be executed without extraordinary industry and attention. The exact ascertainment of the date of events, and the preservation of perspicuous arrangement in a narrative, the tenor of which is often interrupted by the variety of occurrences that arise, are objects which must greatly retard the progress of an accurate and faithful historian. If he pursues the detail in strict chronological order, he will sometimes be embarrassed by the multiplicity of contemporary incidents, and sometimes be strongly tempted to fill the occasional chasms, either of important events or information, by the recital of such anecdotes as are too frivolous for the notice of history. Both these inconveniences, however, sir David Dalrymple has judiciously avoided; the former, by perspicuity of method, and the latter by throwing those occurrences which were not of a political nature, into a separate part of the work.

This learned author suggests in a note, a probable conjecture respecting the place where Malcolm III. and William Rufus held their interview, which has been so much contested by historians.

* The question is, says he, what we are to understand by Lothene on England, and Provincia Loidis. Some writers think, that Lothene on England means what is now called Lothian in Scotland; others that Provincia Loidis means the territory of Leeds in Yorkshire; and that Lothene in England must be understood of the same place. I am not satisfied with either hypothesis. 1. There is no reason to believe, that the Chr. Sax.

* See Crit. Rev. vol. xxix p. 1.

by Lothene on England, meant what is now called Lothian; the word Lothene occurs but twice in Chr. Sax. at this place, and at p. 229. where 'se Biscop of Lothene J.' is mentioned. J. Biscop of Lothene could not mean J. bishop of Lothian, as has been elsewhere shewn, Remarks on the History of Scotland, p. 81; and if Lothene put simply does not mean Lothian in Scotland, it would be strange if Lothene in England did. There is the highest probability that Chr. Sax. understood the passage into Scotland to be at Solway or at the Tweed. This is inconsistent with the idea of Lothian being in England, or of its being distinguished from Scotland as a kingdom, in the days of Malcolm III. But, 2. There is no reason to believe, that, by Provincia Loidis, S. Dunelm meant the territory of Leeds in Yorkshire. It will be remarked, that Malcolm invaded England in May 1091, that he retreated from Cheller le Street, and that the meeting between Malcolm and William Rufus must have been as late as October 1091; for it happened after the destruction of William's fleet by a tempest, in the end of September; if then Loidis Provincia means Leeds, it follows that Malcolm must have invaded England a second time, in autumn 1091, and must have penetrated farther south than he did in his expedition in May 1091. Now, this is inconsistent with the general report of historians, who agree that Malcolm invaded England five times; 1. in 1061, 2. in 1070, 3. in 1079, 4. in May 1091, 5. in autumn 1093. Had he invaded England in autumn 1091, and proceeded into Yorkshire, the number of his invasions would have been six, not five. I have sometimes thought that there is an error in the MSS. or printed copies of the Saxon Chronicle, and that the word should be Lothere, not Lothene: the difference between the Anglo-Saxon *n* and *r* is very minute, and might be easily mistaken; the *r* is formed by drawing the first stroke of the *n* a little below the line. If this conjecture could be admitted, the place where the two kings met may have been Lothere, now Lowther, in the north parts of Westmoreland, near the borders of that district of Cumberland which Malcolm possessed, and in the neighbourhood of Penrith, the place concerning which, as I imagine, the controversy then was.'

The very slight difference between the names of the two places here mentioned, it must be acknowledged, renders this conjecture perfectly admissible; but whether Lowther was really the scene of the congress, or not, we are clear in opinion, from historical evidence, as we have repeatedly had occasion to affirm, that the spot was certainly nigh the western borders of Scotland, and not within the limits of Yorkshire.

In a subsequent note, Sir David likewise coincides with our opinion, formerly declared, that the territory for which William, king of Scotland, did homage to the English crown, was the lands he possessed in England, and not the kingdom of Scotland,

land, as has been erroneously alledged by some historians. In elucidating this point, the author makes the following remark on a passage in lord Lyttelton's history.

' Lord Lyttelton says, " The homage done to him by William must have been for Lothian, that prince having surrendered the earldom of Huntington to David his brother, who, in like manner, did homage on account of that fief;" vol. iv. p. 297. That excellent person did not recollect, that it was necessary for William to be once vested in the earldom of Huntington before he could surrender it, and that, when he surrendered it, it must have been to his lord, not to David, the new vassal. After the fief had been once delivered back to the lord, the lord might confer it on another, and receive his homage. It is unfeudal to speak of the old vassal surrendering the fief to the new. None of the English historians hint at any homage done, before this time, by William. Hence my conjecture of the nature of the ceremony is confirmed. It seems to have been this. William received the fief of Huntington from Henry II. and did homage to the younger Henry, with his father's approbation. He afterwards surrendered, or resigned it, to make way for David. David, in like manner, received it from Henry, and did homage. Without all this circuit of feudal ceremonies, the earldom of Huntington could not have been conveyed to David, as the immediate vassal of Henry, unless William had disclaimed his inheritable right in it. This may shew that there is no necessity for the hasty systematical conclusion, " That William must have done homage for Lothian."

' But independent of this, Lord Lyttelton asserts, vol. vi. p. 218. ' That in 1185, Henry restored to William the earldom [of Huntington], which that king and his brother David, infeoffed in it by him, had formerly enjoyed many years, till on account of the unjustifiable part they had taken in the young king Henry's rebellion, it was given to Simon the late earl of Northampton, in the year 1174. William now renewed the grant he had made before to his brother, who held it of him." This I understand to be a direct assertion, that William was the immediate vassal of Henry, for the earldom of Huntington, until it was resumed in 1174. Hence I conclude, upon Lord Lyttelton's own principles, that, in 1170, William must have done homage to Henry for the earldom of Huntington.'

Sir David observes, that much has been said concerning the valuation of lands in Scotland by Alexander III. generally termed *the old extent*; but he produces a passage from the chartulary of Aberdeen, to prove that the old extent is of higher antiquity. In an article of ' *Rentale Regis Alexandri tertii Vicecomitat. de Aberdene et de Banff,*' there occurs, ' *de Thanagio de Nathdole, secundum antiquam extentam.*'

Among

Among many instances of historical misrepresentation here exposed to view, in consequence of the author's recourse to original papers, of the best authority, we meet with one, which entirely overthrows the reputed continency so generally ascribed to Malcolm IV. From a grant which he made to the abbey of Kelso, preserved in the chartulary of that place, it appears that he had a natural son. The fact is supported by this citation : ' *Præcipio etiam, ut prædicta ecclesia de Innerlethan, in qua primâ nocte corpus filii mei post obitum suum quievit, ut tantum refugium habeat in omni territorio suo, quantum habet Wedale aut Tynningham.*'

' It is not improbable, says our author, that the appellation of Maiden, vulgarly bestowed on Malcolm IV. may have given rise to all the fables concerning him, and that that appellation may have been given to him by reason of his effeminate countenance ; *παις παρθενικον βλέπων*, is an expression as old as the days of Anacreon. I am assured, that, in the Gaelic language, a fair young man is still termed a maiden.'

As sir David Dalrymple informs us, that the reason why he has not brought down these annals to a later period than the accession of Robert Bruce, is, because he is solicitous to know the opinion of the public respecting his plan and its execution, it is proper that we submit to our readers a specimen of the work. The following extract, from the beginning of the volume, may suffice for the purpose. It is incumbent upon us, however, to observe, that, in this part of the annals, there are more frequent chasms of chronology than occur through all the succeeding pages ; and that, for the sake of brevity, we omit the learned and curious annotations with which the narrative is accompanied.

' Malcolm II. king of Scotland, had a daughter Beatrice, the mother of Duncan.

' In 1034, Duncan succeeded his grandfather Malcolm. In 1039, he was assassinated by M'Beth.

' By his wife, the sister of Siward earl of Northumberland, he left two sons, Malcolm, surnamed Canmore, and Donald, surnamed Bane.

' M'Beth expelled the sons of Duncan, and usurped the Scottish throne. Malcolm sought refuge in Cumberland, Donald, in the Hebrides.

' When Edward the Confessor succeeded to the crown of England, [1043.] Earl Siward placed Malcolm under his protection. Malcolm remained long at his court, an honourable and neglected exile.

' The partizans of Malcolm often attempted to procure his restoration ; but their efforts, feeble and ill-concerted, only served to establish the dominion of the usurper.

' At

‘ At length, M'Duff, thane of Fife, excited a formidable revolt in Scotland, while Siward, with the approbation of his sovereign, led the Northumbrians to the aid of his nephew Malcolm. He lived not to see the event of his generous enterprize.

‘ M'Beth retreated to the fastnesses of the North, and protracted the war. His people forsook his standard. Malcolm attacked him at Lunfanan in Aberdeenshire: abandoned by his few remaining followers, M'Beth fell [5th December 1056.]

‘ The kindred of M'Beth placed a relation of his on the throne. No party espoused the cause of this pageant monarch. Malcolm soon discovered his lurking-places, and slew him [at Effie in Strathbolgie, 3d April 1057.]

‘ 1057. Malcolm was crowned at Scone [on the festival of St. Mark, 25th April 1057.]

‘ The patriot, who restored Malcolm to the throne of his ancestors, demanded no reward in titles of dignity, pensions, or grants of crown-lands. The privileges which M'Duff sought, and the king bestowed, were, 1. That he and his successors, lords of Fife, should have the right of placing the kings of Scotland on the throne at their coronation. 2. That they should lead the van of the Scottish armies, whenever the royal banner was displayed. 3. That, if he, or any of his kindred, committed *slaughter of suddeny*, they should have a peculiar sanctuary, and obtain remission, on payment of an atonement in money.

‘ 1057. Little is known of the reign of Malcolm until the death of Edward the Confessor, in 1066. Gratitude, as well as interest, led Malcolm to cultivate friendship with England; so that the first years of his reign are not distinguished by predatory expeditions, fire, and bloodshed.

‘ 1061. The first military enterprize of Malcolm was rash and injudicious. He had contracted a friendship so intimate with Tostig earl or governor of Northumberland, that they were popularly termed the sworn brothers. Some disgust arose between them: Malcolm invaded Northumberland, laid waste the country, and violated the peace of St. Cuthbert.

‘ 1065. Edward the Confessor died [5th January 1065-6.] He was succeeded by Harold.

‘ 1066. Tostig, the brother of Harold, aided by the Norwegians, invaded England. Having been repulsed, he sought refuge with Malcolm, and remained in Scotland during the whole summer.

‘ If Malcolm had force sufficient to exclude so formidable a guest, his reception of Tostig was equally unjust and impolitic. Harold king of Norway, and Tostig, were slain at the battle of Staneford-bridge, near Yorke, [25th September.] William duke of Normandy invaded England. Harold fell in battle at Hastings, [14th October.] William ascended the throne of England.

‘ 1068.

' 1068. Edgar Atheling was the heir of the Saxon line; a young prince of most contemptible understanding, and therefore secure from the jealousy of the conqueror.

' But the imbecility of Edgar, which disqualified him from being the leader, exposed him to the disgrace of being the property and tool of a party. Maerleswegen, Gospatric, and other Northumbrian nobles, became disgusted at the Norman government. Taking with them Edgar, his mother Agatha, and his two sisters, Margaret and Christian, they retired into Scotland, and sought the protection of Malcolm. Malcolm soon after espoused Margaret.

' The malecontent lords had engaged the Danes to unite with them in an enterprise against England. William discerned the storm that was gathering around him; he fortified the castles of Lincoln, Northampton, and Yorke; he appointed Robert Comyn governor of Northumberland, and put a numerous body of troops under his command. The Northumbrians rose in arms, surprised Durham, and massacred Comyn and the whole garrison, 28th Jan. 1068-9]

' 1069. The Danes with a powerful navy arrived [about 11th Sept.] They were joined at sea by the malecontent lords and Edgar; Gospatric led all the powers of Northumberland to their aid. With united forces, they stormed the castle of Yorke, and put the Norman garrison to the sword [22d October.] To this hardy achievement, an unaccountable inactivity succeeded. The Northumbrians returned to their habitations, the Danes to their ships. William employed every artifice to dissolve the union of his enemies; he won over Gospatric by offering to reinstate him in the government of Northumberland; and, by bribes, he persuaded Osbert, the Danish commander, to depart from England. Edgar, and his few remaining adherents, abandoned all hope of resistance, and dispersed themselves.

' 1070. It undoubtedly had been concerted, that the king of Scots should march into England, and co-operate with the invasion of the Northumbrians and Danes; but some unforeseen accident retarded his motions. At length, when it was too late, he led a numerous army by the western borders, through Cumberland. He wasted Teesdale, routed the English who opposed him at Hunderdeskelde, penetrated into Cleveland, and from thence into the eastern parts of the bishoprick of Durham, spreading universal desolation. Not even the edifices sacred to religion were spared. They who fled into churches for refuge were burnt in their imagined sanctuary. Malcolm, from an eminence beheld this scene of horror. He received tidings that his own territories in Cumberland were laid waste by the false Gospatric. Enraged at a mode of war resembling his own, he ordered his soldiers to slay, without distinction of age or sex; but he seemed to mitigate this severity, by commanding all the young men and maidens to be driven captive into Scotland.

“ So

"So great was the number of captives," says an English historian, that, for many years, they were to be found in every Scottish village; nay, in every Scottish hovel."

'The barbarity of the Scots was far exceeded by the revenge and cruel policy of William the Conqueror. To punish the late revolt, and to oppose a wilderness to the invasions of the Danes, he laid entirely waste that fertile country which is situated between the Humber and the Tees. Famine consumed many thousands of the inhabitants. The rest, either sold themselves for slaves to procure a wretched sustenance, or sought an asylum in Scotland.

'Thither many persons of quality, of Norman as well as Anglo-Saxon origin, retired. All who perceived that they were obnoxious to the government of the Conqueror, or who imagined that their services had not received an adequate recompence, found a hospitable reception at the court of Malcolm. It is said, that the ferocity of his nature was insensibly softened by the prudence and gentle disposition of Margaret, and that she inspired him with sentiments of devotion, like those which reigned in her own heart.'

Under the title of Miscellaneous Occurrences, sir David has subjoined a recital of detached incidents respecting the history of Scotland, which if inserted in the Annals, or even in the notes, would have embarrassed his narrative, and perplexed the reader. To the lovers of curious anecdotes, however, this part of the work cannot fail of proving highly acceptable; and it affords the most convincing evidence of the author's extensive acquaintance with the history of his country.

An Appendix is added, containing Dissertations on different subjects, relative to the annals, and which, on account of their length, could not be conveniently ranged in their proper places, in the form of notes. The first of these is employed on the law of Evenus, and the Mercheta Mulierum. Upon the authority of Boece, the historians and antiquaries of Scotland have uniformly asserted, that the Mercheta Mulierum was a custom introduced by an ancient Scottish king, named Evenus, but abolished by Malcolm III. by which the lord of the manor, or lord paramount, was entitled to sleep with every woman upon his estate, the first night after her marriage. Sir David Dalrymple, however, proves by a variety of arguments, and by such evidence as we acknowledge to be fully satisfactory, that Mercheta Mulierum was a covenant between *the lord and the villain*, concerning the redemption of an offence committed by the unmarried daughter of the latter. The word *merchetum* or *mercheta*, he further observes, was also used for expressing another *villain* custom. When a *sokeman* or a *villain* obtained his lord's permission to give away his daughter in marriage, he

paid a composition or acknowledgement; and, when he gave her away without obtaining such permission, he paid a fine. From this ancient usage only, which the author is of opinion might be clearly traced throughout all the countries of Europe, the notion of the so much celebrated, but imaginary custom, of the *Mercheta Mulierum*, as peculiarly applied to Scotland, appears to have derived its origin. On detecting so gross a misrepresentation in history, it is with justice sir David observes, one would be apt to imagine the learned had conspired to write absurdly on this subject. An anecdote which had received the sanction of so many venerable authorities, seemed to be established beyond the power of refutation; but we have, in the present case, a striking instance with how much success even prescriptive errors may be exploded, by the critical investigation and acuteness of a writer of great learning and industry.

The second number in the Appendix is a Commentary on the xxii. Statute of William the Lion.

Number III. treats of the xviiiith statute of Alexander II.

Number IV. is a copy of the bull of pope Innocent IV.

Number V. exposes an error in history, respecting Walter Stewart, earl of Mentheth, who lived in the thirteenth century.

Number VI. rectifies a similar error, relative to M'Duff, who was slain at Falkirk in the same century.

Number VII. treats of the death of John Comyn, in February, 1305-6.

Number VIII. contains a clear and ample refutation of the received opinion respecting the origin of the house of Stewart. As a specimen of the manner in which the author investigates these subjects, we shall present our readers with this dissertation.

‘ Our historians have recorded the achievements of Walter the Stewart of Scotland, in the reign of Malcolm III. He is said to have been the father of Alan, and the grandfather of that Walter, who was indeed Stewart of Scotland in the reign of David I. and Malcolm IV.

‘ It may perhaps be ascribed to strange prejudices, or to a spirit of scepticism, when I declare, that hitherto I have seen no evidence that such a person as Walter Stewart of Scotland, in the reign of Malcolm III. did ever exist.

‘ We are gravely told, “ That Walter the son of Fleance, the son of Banquo, thane of Lochaber, having killed a man at the court of Griffith, prince of Wales, sought refuge with Edward the Confessor; and, having killed another man at Edward’s court, sought refuge with Alan the Red, earl of Britany: that, on the Norman invasion, he came to England with the earl of Britany, and signalized himself at the battle of Hastings

in

in 1066: that the earl of Britany, by his first wife Emma, daughter of Siward, earl of Northumberland, had an only child Christian; and that he bestowed her in marriage on the young hero "

' This is the story, which, after various improvements since the days of Boece, has had the good fortune to obtain credit.

' That Walter, before he had well attained to the age of manhood should have slain two men in private quarrels, is a circumstance improbable, yet possible; and therefore, I object not to it.

' But his alliance with the earl of Britany cannot be so easily admitted.

' Alan surnamed le Roux, a younger son of Eudo, earl of Britany, was one of the gallant adventurers who came over with William the Conqueror; he had neither territories, nor court. The historians of Britany positively assert that he had no children. Besides, it is hard to say, by what accident Alan le Roux should have become acquainted with Emma the daughter of Siward earl of Northumberland!

' I suppose that our historians invented this alliance, in order to strengthen the connection between Walter the Stewart and Malcolm III.

' According to one account, the genealogies of their families stand thus:

Siward earl of Northumberland.	
Emma=Alan earl of Britany	Another daughter=Duncan k. of Scots.

Christina=Walter the Stewart.	Malcolm III.
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Thus Walter the Stewart and Malcolm III. were cousins german.

According to another account, the genealogy of their families stands thus:

Siward earl of Northumberland.	His sister=wife of Duncan.
Emma=Alan earl of Bretany.	Malcolm III.

Christina=Walter the Stewart.

' Thus the mother of Walter the Stewart, and Malcolm III. were cousins german.

' It is said, " That Walter the Stewart had a son Alan, also Stewart of Scotland." The evidence of this is to be found in a charter granted by earl Gospatrick, and in another charter granted by his son Waldeve, earl of March, at Dunbar. In them Alden or Aldan Dapifer is mentioned as a witness, that is, say our antiquaries, Allan, the Stewart of Scotland.

‘ This is the fundamental proposition on which the genealogy of the house of Stewart, as it is commonly understood, may be said to rest.

‘ It will be remarked, that this hypothesis takes it for granted that Alden or Aldan, and Alan are the same: upon what authority, I know not.

‘ The Alden mentioned in the two charters seems to have been the Stewart of earl Gospatrick, and of earl Waldeve, not the Stewart of Scotland.

‘ To the charter by earl Gospatrick, there are eight witnesses: “ Andrew the archdeacon; Adam his brother; Nigel the chaplain; Ketel the son of Dolphin; Ernald; Alden the Stewart [Dapifer]; Adam the son of Alden; Adam the son of Gospatrick.”

‘ Is it possible for credulity itself to believe, that the Alden placed so low in such company, was the high steward of Scotland, a man at least as honourable as Gospatrick himself?

‘ I can have no doubt that the witnesses to this charter were the dependents or household-servants of earl Gospatrick, and that, if we interpret Nigellus Capellanus to be Nigel the earl’s chaplain, we must interpret Aldenus Dapifer to be Alden the earl’s steward.

‘ To the charter granted by earl Waldeve there are nine witnesses, Alden Dapifer is the seventh in order. There are only three among them who seem to have been landed-men: Elias de Hadenstandena, [probably Hassenden], William de Copland, and William de Hellebat, [q. Ellbotle]; all the three are placed before Alden Dapifer.

‘ It has been remarked, “ That in those days, the title of steward, or dapifer, was too high a title to be given to the retainer of an earl.” I answer, that the Saxon Chronicle, anno 1093, says, “ Morael of Boebbaburth was thaes eorles stward,” i. e. Morel of Bamborough was this earl’s steward, or the steward of Robert earl of Northumberland.

‘ Besides, to a charter granted by earl Gospatrick the elder, Lambertus Dapifer is a witness. If Lambertus Dapifer, in a charter of Gospatrick the elder, implies Lambert the steward of the family of March, why should Aldenus Dapifer, in the charters of the son and grandson of Gospatrick, imply the steward of Scotland?

‘ I believe that no defender of the common hypothesis will answer this objection, by pretending that Lambertus Dapifer was indeed steward of Scotland. Such an answer would leave no room for Walter Stewart of Scotland, who is held to have been a distinguished personage in the reign of Malcolm III.

‘ It is curious to see upon what slight grounds our antiquaries have established the connection between Aldenus Dapifer and the house of Stewart. Walterus filius Alani appears to have flourished in the reign of David I. In the reign of Malcolm IV. he is termed Dapifer. Hence it has been rashly concluded,

cluded, that Walterius Dapifer filius Alani was the son of that Aldenus Dapifer who is a witness to the charters of Gospatrick and Waldeve.

‘ I persuade myself, that Alden Dapifer, and Alan the father of Walter Stewart of Scotland, in the reign of Malcolm IV. were different persons, and that they had nothing in common but the Christian name, if indeed they had that in common.

‘ Some of my readers may demand, “ Who then was Alan the father of Walter, steward of Scotland in the reign of Malcolm IV. ? ”

‘ I can only answer this question by demanding, ‘ Who was the father of Martach earl of Marre in the reign of Malcolm III. of Gilchrist earl of Angus in the reign of Alexander I. ; of Fergus lord of Galloway in the reign of Malcolm IV. ; or of Friskinus de Moravia, ancestor of the family of Sutherland, in the reign of William the Lion ? ” or, to keep in the supposed line of the royal family of Stewart, “ Who was the father of Banquho thane of Lochaber ? ”

‘ Many answers may, no doubt, be made to this last question. Kennedy says, that the father of Banquho was one of the seven sons of Corc king of Munster ; Sir George M’Kenzie, of Ferquhard, the son of Kenneth III ; and Simpson, the son of Ferquhard thane of Lochaber, the son of Kenneth, the son of Murdoch, the son of Doir, the son of Eth king of Scotland.]

‘ It is remarkable, that Abercrombie relates all those contradictory stories, without ever suspecting the natural inference arising from them, “ That, if noble persons are not satisfied with a long pedigree, proved by authentic instruments, they must believe in flattering and ignorant fictions ; and that, if they scorn to wait for the dawn of record to enlighten their descent, they must bewilder themselves in dark and fabulous genealogies.”

‘ In the reign of David I. before the middle of the twelfth century, the family of the Stewarts was opulent and powerful. It may, therefore, have subsisted for many ages previous to that time ; but when, and what was its commencement, we cannot determine.’

The volume concludes with Tables, shewing the succession of the kings of Scotland, from Malcolm III. to Robert I. Their marriages, children, and the time of their death ; and also, the kings of England, France, and the popes, who were their contemporaries.

Sir David Dalrymple informs us, that if the present work is approved of, and if he has health and leisure, he proposes to continue the Annals of Scotland to the restoration of James I. We are fully persuaded that the accomplishment of this design would be highly acceptable to the public, from a writer so much distinguished for his various and extensive learning, industry, and minute investigation of historical facts and authorities.

VI. *An Essay on Public Happiness, investigating the State of Human Nature, under each of its particular Appearances, through the several Periods of History, to the present Times.* 2 vols. 8vo, 10s. boards. Cadell.

IT is universally allowed, that the happiness of individuals is not to be estimated by their riches, their splendid retinues, their sumptuous villas, their grand apartments, or any other external advantages; since thousands are happy without them, and many are miserable with them. The case is the same with states and kingdoms. A nation is not to be called happy, because it has erected vast pyramids, or magnificent palaces; or because it has obtained many signal victories, and extensive territories. It may labour, at the same time, under the malignant influences of war, the convulsions of an ill-regulated policy, or some other unfortunate circumstances.

The author of this Essay, in order to discover wherein public happiness consists, has investigated the state of human nature, under all its different appearances, through every period of history. His enquiry commences with a short account of Ægypt, in which he says, a melancholy idea must arise from the reflection, that the first epoch, with which history presents us, owes its existence to war. Osiris, or Bacchus, carrying the sword in his hand, crosses the Nile, to teach the arts of agriculture to the people whom he had reduced into a subjection to his laws. In some ages, after this period, Sesostris, at the head of a formidable army, marches to the conquest of several nations, of whose names he undoubtedly was ignorant. These are the most distant æras of the ancient and respectable Ægyptian monarchy, which, as it was distinguished by two victorious kings, so, consequently, was marked by two wars exceedingly unjust.

‘ If, says he, from Egypt, we turn our attention towards the Assyrians, the Babylonians, the Medes, and the Lydians, we shall every where observe a despotism the most absolute, a series of victories the most absurd, an avarice insatiably collecting riches, and an extravagance, which perverted them to the worst purposes.

‘ Upon the whole, it is impossible, he thinks, to estimate the happiness of the people in the first ages of antiquity, by either the frugality of some, or the extravagance of others. Their virtue can no more be proved from the great simplicity of their manners, than their felicity from the profusion of their magnificence. Through every period, ignorance, despotism, war, and superstition, have by turns plundered mankind of these advantages, with which nature had presented them.’

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From Egypt and Asia he proceeds to Greece. Here perhaps some readers might expect a different scene of things. At the very name of Greece, enthusiasm awakes, and presents to our ideas a picture of virtue, courage, disinterestedness, and austerity of manners, united with perfection in the arts, all the delicacy of taste, and all the refinements of pleasure. But, alas, as we advance we are so far from perceiving these people to be enlightened with ideas of their real interest, that we observe an universal increase of confusion and disorder.

• Shall we not, says our author, perceive in the republic of Athens, an ill-disposed populace, vain, frivolous, ambitious, jealous, interested, incapable of marking out a proper conduct for themselves, and grudging their chiefs that fortune which they shared with them: full of sagacity in their discussions, but deprived of it, when it is necessary to determine; bigotted to an idle eloquence, always ready to abandon the depths of argument, for empty forms, and give the sound of words a preference to reason: unjust to their allies, ungrateful to their chiefs, and cruel to their enemies? On the other side, if we turn our examination upon the Spartans, and scrutinize them more attentively, instead of perceiving the celebrated masterpiece of morality, and politics, we shall be at a loss how to describe them. Are they a nation? yet they cultivate no land: they despise its produce, and claim a merit from dispensing with it, as much as possible. Are they a society? yet the ties of families, of marriage, of parentage, of love, and of friendship are entirely unknown to them. The bonds which join the women to their husbands, are precarious, and uncertain: the children do not belong to their own fathers: nature is sentenced to be silent. Only one imperious voice is heard. The country expects, claims, and possesses every thing; and yet it neither gives, nor offers, nor promises anything. What then is Sparta? an army always under arms; if it be not, rather, one vast monastery. In fact, when we observe, on the one hand, their continual exercises, their mock fights, and their absolute renunciation of arts, agriculture, and commerce; and, on the other hand, their severe disciplines, their macerations, their refectories, and their public ceremonies, we shall be inclined to suppose ourselves, at one moment, in the fortress of Spandaw, and at another, in the convents of the Camaldulians. What heart, unless it were defended by the three-fold shield of erudition, but would shudder with as much terror, at the recital of the Lacedæmonian manners, as at that of the severities, practised by the Fakirs, and Jammaboes? (*)

• Having considered the state of humanity among the Athenians, the Spartans, &c. our author subjoins this general remark:

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' We can boldly affirm, that each of the little republics of Greece, underwent during a period of fifty years, several revolutions, to which one half of its citizens became the victims; that each throughout the same space of time, saw its territories ravaged by wars; in short, that no individual of these unhappy towns had run the common course of life, without detesting the hour he had received it.'

From Greece he proceeds to Italy, and considers the influence of the Roman government over the Romans themselves, and other nations. The following atrocious facts will give the reader some idea of that misery and desolation, which was occasioned by their unbounded ambition, and a vain enthusiasm of glory.

' Will it not be sufficient to excite the indignation of every feeling reader, if he be told to recollect, that, in a very short space of time, Carthage, Corinth, Numantia, and Athens were destroyed? that, without mentioning millions of men, who were slaughtered in Spain, in Africa, and in Asia; the war of the slaves, in Italy, and Sicily only, was attended with the loss of one million of men; and that, in Italy, exclusively, three hundred thousand men, perished, during the war of the allies. Add to all this, proscriptions and civil wars. Remember, also, that Cæsar boasted of having either taken, or reduced eight hundred cities; subdued three hundred nations; engaged with three millions of men, a million of whom remained upon the field of battle, whilst another million were thrown into captivity. In short, recall to mind, the wars of Numidia; the punishment of Jugurtha; kings sunk into the condition of mere vassals; the people reduced to the most abject state of slavery; and you will, in few words, form an idea of the influence of the Roman people over the happiness of mankind.'

Under the reign of Augustus and his successors, the lot of humanity was equally unfortunate. Out of forty-two emperors, who filled up the interval between Julius Cæsar and Charlemagne, thirty at least died a violent death. During this epoch, the universe every where resounded with the clamours of rage, and the sighs of misery.

Our author presents us with this melancholy view of the state of mankind, in the fourth century:

' In the bosom of the church, the errors of Donatus and Arius poisoned the first seeds of the faith; bishops were in arms against bishops: the people espoused these quarrels, with a degree of fury; the temples, and the basilics were disputed, sword in hand, and sprinkled with the blood of the citizens: odious accusations and atrocious calumnies were reciprocally scattered abroad by the chiefs of each party, whilst these fanatics tore one another in pieces, with a ferocity, which, to borrow the expression of a

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contemporary author, surpassed even the ferocity of wild beasts *. The first emperor †, educated in the principles of Christianity, introduces his reign with the murder of his uncle, and of his first cousin. He madly throws himself into the party of the Arians, whilst, at one moment, a bloody persecutor, and at another moment, an ignorant conciliator, he either deals out his orders for executions, or assembles councils. The bishops, perpetually hurried from place to place, abandon, for idle controversies, the care of their flocks: whilst the provinces, drained by the expences of these journies, become at length scarcely able to defray them.

‘ The same iniquity, the same injustice prevailed throughout the civil administration. A jealousy, equally extravagant and cruel, became the leading principle of the government. Informers infested the provinces, nor did their superiors blush at having established them as a body, and given them a particular rank. The administration degenerated into a barbarous inquisition; punishments were inflicted with additional cruelty; criminals were burnt for slight offences; the faith of treaties was no longer kept sacred; kings were assassinated in the very midst of peace, and even during the convivial joy, with which they celebrated their festivals; public morals became more and more corrupted; eunuchs, the vile instruments of the most abominable pleasures, were appointed generals and prime ministers; the expences of the table, and the luxury of the court, were, at once, boundless and absurd; the laws, by being multiplied without end, were equal proofs of the depravity of the government, and the wickedness of the people: in short, every thing was altered; every thing was corrupted; even the discipline of the armies, and the intrepidity of the soldiers, were disordered and extinguished: thus, the destruction of whole generations, became the only remedy against the evils, which afflicted the earth: in like manner, as the setting fire to the thorns and briars, which over-run neglected fields, proves the sole means of obtaining a new and advantageous harvest.

‘ Whilst we are painting this melancholy picture, the affecting strokes of which are not heightened beyond reality, we anxiously wish to remove, from the reader, every occasion of suspecting, that we have the smallest intention of attributing to Christianity those disorders against which we have exclaimed. Far from harbouring such an idea, our only aim is to prove, that the misfortunes of the times did not permit religion to procure, for mankind, an happier situation in this life. Perhaps, even this very religion became a new source of evils; for, as the purest aliments *are apt to grow corrupted* in bodies attacked by diseases, so the most sacred tenets of the faith are frequently con-

* Nullas infestas hominibus bestias ut sunt sibi ferales plerique Christianorum. Ammian. Marcellin. l. 22.

† Constantius.

verted into the instruments of the most shocking disasters. Of all the enemies of human nature, the most modern and the most cruel enemy is intolerant Persecution, which, following Religion in her progress, step by step, extended itself, as she extended, and unsheathed the sword wheresoever the voice of Zeal had propagated the word.'

In the second volume the author considers the lot of humanity in modern times, the feudal government, and the influence of the revival of learning upon the condition of mankind. He states the progress already made towards the establishment of the welfare of society; examines into the present condition of the most enlightened nations; shews, that agriculture and population are the truest proofs of the happiness of the people; and lastly, points out the wounds of humanity, which still remain to be closed.

The author of this work is M. le Chevalier de Chatellur, brigadier of the armies of his Christian majesty, and late colonel of the regiment of Guienne. While he was engaged in this performance he frequently shifted his abode, and was also obliged to attend his regiment; during four months of the year: at these times he could only have recourse to such books, as were at hand, many of which were translations, and but a small number originals. Yet, notwithstanding these disadvantages, he has given us a great variety of historical information, accompanied with many elegant observations. We cannot however but think, that there are some digressions, and several passages, which might be shortened with great propriety.

The translator has subjoined a considerable number of excellent notes and citations from Greek and Latin writers; at the same time thus pathetically lamenting his want of books.

'In the course of this translation, I endeavoured, as much as it was in my power, to insert copies from the originals; but confined to an obscure spot, at an insurmountable distance from the capital, and far, very far from any intercourse with a man of learning, I must lament in solitude that want of books, of which my more excentric friend (the author) so feelingly complains. Whilst but an inconsiderable number of the classics, and scarcely one of all the fathers, are found within my humble library, it is with disappointment and concern, that I perceive the studies of the neighbouring clergy, as naked as my own.'

We sincerely sympathize with this learned and ingenious writer, and heartily wish him a more conspicuous and advantageous situation in the world.

VII. *Observations on divers Passages of Scripture.* 2 vols. 8vo.
11s. boards. Johnson.

NOtwithstanding the various revolutions, which have happened in the East, we are assured by many writers, that there is a striking resemblance between the patriarchal and the present oriental customs and manners. Montesquieu, in his *Spirit of Laws*, considering this conformity as an undeniable fact, has endeavoured to assign a natural reason for it. And the late Mr. Wood, in his *Essay on the Writings of Homer*, assures us, that in his travels in the East, he found the manners of the people still retaining, in a remarkable degree, that cast of simplicity, which we observe in the *Iliad* and *Odyssey*, and even in books more ancient than these, the *Scriptures*. Upon this presumption our author has collected from books of travels, a great variety of observations, relating to the houses and cities of Judea, the diet of the inhabitants, their tents, their manner of travelling, their methods of shewing respect, and many other circumstances, in order to throw a light on the *Sacred Writings*.

The first edition of this work was published in 1765, in one volume. The present is enlarged with a great number of observations, derived from books of travels, which the author had not then seen: as *Hasselquist's Voyages and Travels in the Levant*, *Busbequii Epistolæ*, *Dandini's Voyage to Mount Libanus*, *Plaislead's Journey from Calcutta to Aleppo*, *Perry's View of the Levant*, *Drummond's Travels*, *Lady M. W. Montague's Letters*, &c. but particularly six MS. volumes of the late sir John Chardin, who resided long in the East, was a very curious observer, and paid a particular attention to such matters, as might serve to illustrate the *Scriptures*.

These authors, together with those which were cited in the first edition of this work, form a numerous list, including almost all the writers of consequence in this particular department.

‘ Ch. II. Observ. 7. Great is the attention with which the Arabs watch for passengers, whom they may spoil.

‘ Jeremiah refers to this watching of theirs, ch. iii. 2. “In the ways hast thou sat for them, as the Arabians in the wilderness.”

‘ Every one knows the general intention of the prophet, but the MS. C. has given so strong, and lively a description of the eagerness that attends their looking out for prey, that I am persuaded my readers will be pleased with it, and for that reason I would here insert it. “Thus the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising

ing themselves up on their horses, running here and there to see if they cannot perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along."

In Arabia, and other parts of the East, they are wont to *close* and *cover up* their wells of water, lest the sand, which is put into motion by the winds, should fill them and stop them up. This account, which is taken from Sir John Chardin's MS. our author thinks, will explain the view of keeping that well covered with a stone, out of which Laban's sheep were wont to be watered; and their care not to leave it open any time, but to stay, till the flocks were all gathered together, before they opened it; and thus, having drawn as much water as was requisite, to cover it up again immediately, Gen. xxix. 2. 8. We are farther told by Sir John, that their wells or cisterns are sometimes *locked up*, on account of the great scarcity of water there; and if not, that no one dares open them, but in the presence, or by the permission, of the proprietor. He applies this account to Jacob's watering Rachel's flock, Gen. xxix. supposing that Rachel had the key, or that they durst not open it, but in her presence.

Egmont and Heyman tell us, that at Caipha, at the foot of Mount Carmel, the houses are small, and flat-roofed; and that, during the summer, the inhabitants sleep on the roof, in arbours made of the boughs of trees. Dr. Pococke, in like manner, informs us, that when he was at Tiberias in Galilee, he supped and lodged on the top of the house. This account, our author thinks, may lead us to the true explanation of 1 Sam. ix. 25, 26, where we are told, that Samuel conversed with Saul on the house-top, and that at the spring of the day Samuel called Saul *to* the house-top, or rather, as it should be translated, *on* the house-top, (where he had lodged) saying, 'Up, that I may send thee away.'

The common translation, Dan. iv. 29. says, Nebuchadnezzar 'Walked *in* the palace of the kingdom of Babylon.' Our author observes, that the marginal reading, *upon the palace*, is preferable. Sir John Chardon thinks, the king walked 'upon the terrace, for the pleasure of the prospect, to take a view of the city, and to enjoy the fresh air.'

Solomon says, Prov. xxi. 9. 'It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house.' Upon which our author observes, that Solomon means a corner covered with boughs and rushes, and made into a little arbour, in which they used to sleep in summer, but which must have been a very incommodious place to have made an entire dwelling, or to have lived in, during the winter,

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To the same allusion, he thinks, belongs the expression of the contentions of a wife being 'a continual dropping.' Prov. xix. 13.

The Arabs, as d'Arvieux informs us, take up their pottage with the palms of their hands. Our author imagines, that Solomon probably refers to this custom (supposing it was a custom among the ancient Jews) when he says,

'A slothful man hides his hand in the dish, Prov. xix. 24, and will not so much as bring it to his mouth again?' Our translators, indeed, render it the *bosom*, and Arias Montanus the arm-pit: but it is confessed, that the word, every where else, signifies a pot, or dish, or something like it, and can only by a metaphor be applied to the bosom, or arm-hole. That which has induced the learned to depart from the well-known meaning of the word, and to put upon it a metaphorical, I am afraid we may say a whimsical sense, has been, their not being able to conceive what could be meant by hiding the hand in the dish; and their supposing there was some resemblance between a dish and the bosom, or the arm-pit: but this circumstance, which travellers have mentioned, makes that perfectly clear, which appeared so obscure. "The slothful man, having lifted up his hand full of milk or pottage to his mouth, will not do it a second time: no, though it be actually dipped into the milk or pottage, and covered over with it, he will not submit to the great fatigue of lifting it again from thence to his mouth. Strong painting indeed this, but perfectly in the Oriental taste.

'To this may be added, that Solomon repeats this maxim, with some variation of expression, ch. xxvii. ver. 15. but retains the word that has been translated bosom; which would induce one to suppose he did not use it in such a very remote and metaphorical sense, as has been imagined, since the proper word, quite different from this, is used in other places, where there was occasion to speak of the hand's being in the bosom—in Ps. lxxiv. 11. in particular.'

'Observ. LIV. The assembling together of multitudes to the place where persons have lately expired, and bewailing them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased.

'That it was done anciently, appears from the story of the dying of the daughter of Jairus. St. Mark uses the term *ὄρυξις*, which signifies tumult, to express the state of things in the house of Jairus then, ch. v. 38. And accordingly Sir J. Chardin's MS. tells us, that now the "concourse in places where persons lie dead is incredible. Every body runs thither, the poor and the rich; and the first more especially make a strange noise."

'Dr. Shaw takes notice, I remember, of the noise they make in bewailing the dead, as soon as they are departed; but he takes

takes no notice, I think, of the great concourse of people of all sorts on such occasions; which yet is a circumstance very proper to be remarked, in order to enter fully into the sense of the word *ἄνθρωποι*.

‘ But the most distinct account of the eastern lamentations that Sir J. Chardin has given us, is in the 6th volume of his MS. by which we learn that their emotions of joy, as well as of sorrow, are expressed by loud cries. The passage is extremely curious, and the purport of it is as follows: Gen. xlv. 2. “ And he wept aloud, and the Egyptians and the house of Pharaoh heard.”—“ This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or of grief are properly transports; and their transports are ungoverned, excessive, and truly outrageous. When any one returns from a long journey, or dies, his family burst into cries, that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful, for their mourning is right-down despair, and an image of hell. I was lodged in the year 1676 at Ispahan, near the royal square: the mistress of the house next to mine died at that time. The moment she expired all the family to the number of twenty-five or thirty people, set up such a furious cry that I was quite startled, and was above two hours before I could recover myself*. These cries continue a long time, then cease all at once; they begin again as suddenly, at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning, if I may call it so, continued forty days; not equally violent, but with diminution from day to day. The longest and most violent acts were when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those that were ready to split their throats with crying out wept as much; the greatest part of them did not shed a single tear through the whole tragedy.

‘ This is a very distinct description of eastern mourning for the dead: they cry out too, it seems, on other occasions; no wonder then the house of Pharaoh heard, when Joseph wept at making himself known to his brethren.’

‘ Ch. VIII. Observ. XXXI. As the Indians of North America are not content with killing their enemies, but producing their scalps as proofs of the number they have destroyed; it will not be thought strange, I presume, that something of the like kind obtained anciently in Asia too, but it is surprizing to find some traces of it still there.

* It seems, according to the margin, that it was in the middle of the night, Sir John in bed, and the cry so violent, that he imagined they were his own servants that were actually murdering’.

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* These ocular proofs of their success in war are agreeable enough to unpolished times: such was the age of Saul, when he required some unequivocal marks of David having destroyed an hundred Philistines, or at least heathens, and that they should be brought before him, 1 Sam. xviii. 25, 27. But it is somewhat astonishing to find something of the like sort lately practised in so polite a country as Persia; yet the MS. C. assures us, that in the "war of the Persians against the Yuzbecs, the Persians took the beards (of their enemies) and carried them to the king." Strange custom to be retained!

From these observations, indiscriminately extracted, the reader will perceive, that commentators have not extended their enquiries far enough, when they have examined a text with grammatical nicety; but that it is absolutely necessary to pay a particular attention to the customs of the East*.

In this view, the work before us will be of great utility. It is compiled with accuracy and judgement; and contains illustrations of seven or eight hundred passages in the Old and New Testament. The author is Mr. Harmer, who published, in 1768, another work, entitled the *Outlines of a New Commentary on Solomon Song* †.

VII. *Elements of the Practice of Midwifery.* By Alexander Hamilton, Surgeon. 8vo. 4s. 3d. Murray.

THIS work, the author informs us, is conducted upon the same plan which he pursues in the course of his lectures on midwifery. He justly observes, that nothing is more conducive to the proper method of teaching an art than to consider its principal object, as well as its immediate relations to those that are most intimately connected with it; by which means a distinction can be made between such parts as ought chiefly to employ the attention, and others, which would rather embarrass than assist our researches.

Mr. Hamilton divides the objects of obstetrical practice into two distinct heads, viz. the operation of delivery, with every thing relative to it, and the state of the woman after parturition. The first of these divisions is particularly the subject of the present work, and is treated with great precision and accuracy,

The following is an abstract of the plan on which these elements are written. A minute anatomical description of the pelvis is premised; which is succeeded by that of the foetal

* See some farther remarks on the first edition in the *Crit. Rev.* vol. xix. p. 105.

† See *Crit. Rev.* vol. xxy. p. 252.

head and body, and next by general observations. The female organs of generation are then delineated, together with an account of the menses, the different theories of conception, and all the various considerations comprehended under the system of uterine pathology. Afterwards is recited the history and management of labours, distinguished into three classes, namely, natural, difficult, and preternatural. The author next treats of a plurality of children, monsters, and the Cæsar operation; to the whole subjoining practical remarks and directions.

We shall lay before our readers the author's concise account of the theory of conception.

‘ Nor is the theory of conception less dark and obscure, than the cause of the menstrual flux; for, as to the manner in which conception is effected, both ancients and moderns have been divided in their opinions; and though various hypotheses have in consequence been formed, we yet seem to know very little of the matter.

‘ The different hypotheses on the subject of generation may be reduced,

‘ I. To those who think, that the rudiments of the fœtus are contained in the mother.

‘ II. To those who are of opinion, that they exist in the male.

‘ III. To those who imagine the fœtus results from an union of both.

‘ Of the first, some are of opinion, that the ova are impregnated in the ovaria; others, that the semen masculinum never enters into the tubæ Fallopianæ, but meets the ovum in the uterus, where it is conducted by the tube, during the orgasmus veneris.

‘ Those who are of opinion, that the rudiments of the fœtus exist in the male, also differ as to the manner in which this happens. And, from the discovery of animalcula in semine masculino, by Leewenhock's glasses, a new theory was adopted, which is not yet entirely exploded. By this theory, the animalculum was supposed to be the entire fœtus, and the female ovum, only a matrix to afford a pabulum for the embryo.

‘ Most of the ancients imagined, that generation resulted from a mixture of the male and female semen; and some, as Aristotle, &c. entertained strange notions of a mixture of the male semen with the menstrual blood.

‘ Amongst the moderns, Monsieur Buffon has a very singular opinion: he thinks, that both male and female contribute their share of seminal fluid: that corps organiques vivantes move through all the vessels of the body, and are strained off by the testes of the one, and ovaria of the other: that conception takes place in the cavity of the uterus, by a mixture of both seeds: for he denies, that there are ova in the ovaria: he imagines, that the female semen generally contains fewer organical parts

parts than the male, but that a boy or girl may be produced, according as the one or the other prevails.

‘ But these hypotheses, however apparently specious, are equally exposed to difficulties and objections, and neither of them can sufficiently account for a phenomenon, the investigation of which has in vain exercised the talents of the ablest physiologists; and which, even after the ultimate knowledge we are capable of attaining, in this limited and imperfect state, will perhaps ever remain inexplicable.

‘ Whether the rudiments of the foetus originally exist in the male, or in the female, or in both, it is certain, there can be no impregnation but by the mutual concurrence of the generative faculties of both sexes; and impregnation is supposed to be produced in this manner.

‘ By the orgasmus venereus, and injection of the male seed, all the uterine appendages are put in motion, and the Fallopian tubes become turgid and erect, so that their fimbriae grasp the ovaria and separate one of the ova from it; which the male seed, probably by ascending through the tubes, there impregnates, and the impregnated ovum is conducted by the tube into the uterus, to become the rudiments of the future foetus.

‘ The semen is certainly conveyed into the uterus in coition: it has been seen in the uterus of different animals dissected immediately post coitum: it is also probable, that the seed reaches further, and penetrates the tubes as far as the ovaria. This is proved from instances of extra uterine conceptions already referred to; but that there are ova in the ovaria, seems very doubtful; for nothing is to be seen coming from them, but a mere watery fluid.’

Mr. Hamilton acquaints us, in the introduction, that he proposed to treat of the management of lying-in women, and of new-born children, in a second volume, till some late publications on the subject had anticipated the design; but that the reception which the present treatise shall meet with, and the sentiments of the public respecting it, will ultimately determine his future resolution. We entertain not the least doubt that these Elements will be favourably received; and medical practitioners can never fail of deriving satisfaction from the observations of a judicious author, especially respecting the cure of diseases concerning which such different ideas have been maintained, as those of the puerperal state.

IX. *A Treatise on the Nervous Sciatica, or Nervous Hip Gout.*
By Dominicus Cotunnus. 8vo. 3s. Wilkie.

THE observations contained in this treatise were made in the Hospital of Incurables at Naples, where the author's practice appears to have been remarkably extensive and successful.

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cessful in the cure of the sciatica. This obstinate disorder has hitherto in great measure baffled the utmost efforts of medical ingenuity ; and therefore to point out a method of eradicating, or even alleviating the complaint, confirmed by repeated experience, ought to prove deeply interesting to all those, whose immediate province it is to afford relief in the bodily distresses of mankind.

The author observes, that the species of the sciatica are various, according to the different parts in which the pain has fixed its residence. Of those, however, he considers two as particularly deserving attention. One is, where the pain is felt in the hip, and extends no further ; the other, where it runs along, as it were, in a track, and is propagated down to the foot, on the same side. The former he distinguishes by the name of the arthritic sciatica, and the latter by that of the nervous ; the last of which only is at present the object of consideration.

Dr. Cotunnus distinguishes the nervous sciatica likewise into two species. The one is a fixed pain in the hip, situated chiefly behind the great trochanter of the thigh, extending itself upwards to the os sacrum, and downwards by the exterior side of the thigh to the knee. This pain, he observes, seldom stops at the knee, but often runs on the exterior part of the head of the fibula, and descends to the fore-part of the leg, where it pursues its course along the outside of the anterior spine of the tibia, before the exterior angle, and ends on the dorsum pedis. The other is a fixed pain in the groin, running along the inside of the thigh and leg. The former of these he calls the posterior nervous sciatica, and the latter the anterior. He begins with the posterior ; of which he gives the following account.

‘ I have observed that it is either continual or intermitting : sometimes it tortures the patient day and night, without any intermission ; but more commonly remits now and then, and returns again at stated intervals. But it is common to both, to have the pains exacerbated in the evening : and the intermitting sciatica generally begins its attacks at that time. In the attacks, the convulsion of the part is so great, that the patient is tortured with a sensation like the cramp, leaps out of bed, as the warmth there encreases it, and flies to the open air for relief. In the beginning, this sciatica is almost always continual, and intermits by degrees, as if it was tired. This intermitting, however, is oftentimes by far the most excruciating torture, and seems to pause from one attack, to collect and increase all its strength for the next. But as I have known many persons, who, from suffering a continual, have been attacked by an intermitting, I never once saw the reverse, or observed the continual preceded by

by the intermitting sciatica; for then the disease would abate instead of increasing, and the first attack be the most violent. However this may be; if the disorder remains a long time uncured, a semiparalysis of the affected part will be the consequence, which is always accompanied with a great emaciation, and an insuperable lameness. From all the examples I can collect, I never saw a perfect palsy produced by this sciatica.'

This species of sciatica he supposes to consist in an affection of the ischiadic nerve, which he thinks evidently appears, not only from the seat of the disorder, but likewise from the lameness, semiparalysis and tabes which follow.

He then endeavours to investigate the cause of the disease; which he imputes to an acrid irritating matter, contained in the cellular vaginæ that enclose the ischiadic nerve. In support of this doctrine he produces a great variety of facts and observations, both from anatomy and physiology, for which we refer our readers to the work; subjoining only the recapitulation of the subject.

'I lay it down as a truth, that the permanence of a plentiful and irritating matter in the vaginæ of the ischiadic nerve, causes the nervous posterior sciatica; which sciatica, if the stimulus of the acrid matter be very sharp, may begin with an inflammation of the vaginæ, and the disorder be very severe and obstinate. This is the first stage of the disease: then comes the dropsy and confirms the sciatica. If this dropsy continues for any time, it so weakens the nerve that it cannot any longer be serviceable to the muscles; so that, by a defect of the nerve, and the hebetude of the long unemployed muscles, a semi-palsy of the leg comes on. This is commonly the last stage of the disorder. The sciatica has three periods, which require the assistance of art: its onset is often attended with an inflammation, its progress with a dropsy, and its close with a semi-paralysis.'

In respect to the method of cure, he informs us, that, when the disorder was very violent and continual, blood-letting always afforded great relief to the patient; especially if a suppression of an unaccustomed flux of the piles, or menstrual discharge, had been the cause of the disease.

'However, says he, we must point out the place where phlebotomy is to be performed; for one and the same place is not always beneficial in the same stage of the disorder. If the disorder arises from a suppression of the piles, it is alleviated by applying leeches to the corona of the anus, to draw off the superabundant blood from that part: bleeding in other parts I have observed not to be so serviceable as here. I once saw an instance of this sort; a man, who was troubled with the sciatica, felt, on a sudden, wandering pains in the abdomen; but in a day or two after he had suffered this, the piles burst forth by a spontaneous effort of nature, and in about three days afterwards

the ischiadic pains were totally driven off by the flux. For there is a great consent between the hæmorrhoidal parts and the legs; and I have often known the ischiadic nerves grow painful on an approach of the piles, or menses; and after the flux of these was spent, the pains entirely vanish. An evacuation is very beneficial to such as are seized with the sciatica through a suppression of the menses; and I lately succeeded very happily in an attempt to bring on the hæmorrhage, by applying four dry cupping glasses, repeatedly, to the inside of each thigh, and the proximate anterior parts, of a woman near forty years of age. I tried this about the time that she expected her usual evacuation. If this experiment does not succeed, bleeding in the feet is of service: for I have found, by constant experience, that nothing is so efficacious in bringing on the uterine flux, as bleeding in the foot.

From a multitude of successful cases, the author determines in favour of bleeding in the foot of the affected side, contrary to the opinion he had first entertained.

When the disorder does not disappear after blood-letting, he advises the use of an emetic in some cases, opening the belly either by a purge or clyster, and friction on the part affected. Respecting the use of the latter, he delivers the following injunctions.

‘ That friction may be beneficial to the patient at this period, it ought to operate in such a manner, as to assist by its pressure, and insinuate the inert humour which is entangled in the vaginæ of the nerve, into those mouths of the veins which are, perhaps, blocked up; and to cause it to leave, by degrees, the station it occupied in the vaginæ by its sluggish quality: but great care must be taken that the friction only drives out the old humours, and does not draw new. Friction, therefore, is to be used in such a cautious manner, as that it may not be a stimulus, but only a gentle pressure. This is, indeed, a very difficult thing. But, however, I find my intentions generally answered, by gently stroking the part affected along the track of pain, with the naked hand, without flannel, or any other stimulating substitute. And, lest the hand or flesh should grow warm by this friction, and draw a quantity of blood to the part, I ordered it to be smeared plentifully with oil. The friction is to be used every morning, for a quarter of an hour at a time, with proper intervals; by which method I have known the pains of the sciatica totally vanish by degrees. I use oil of olives, or melted suet; which the patient imagines is the great remedy, and the thing that frees him from his disorder: and to such as mete out health under the appearance of remedies, I recommend the Butyrum ex Cacao, the Oleum Vulp. fresh prepared; or vipers oil; or a thing whose scarcity will recommend it, human fat. It is for this reason that patients chuse this or that oil for the friction. The more oil is poured on, the less apt the flesh

Heat is to be inflamed. I always make use of cold oil, for when warm it encreases the pain.'

During the prosecution of the cure, when the pain is extremely violent, he recommends the use of opium. But if the patient has been so accustomed to this remedy, that it produces no effect, he dissuades from increasing the dose, because he has observed the ischiadic torpor augmented by that means, and advises to administer the medicine in a clyster, after cleansing the intestines. We also meet here with some observations on the effects of opium, which deserve to be perused.

The author expresses strong disapprobation of acrid clysters, used frequently in this disorder by empirics. Caustics, he also observes, are not of use in every sciatica, especially the arthritic kind. In the posterior nervous sciatica, however, he has experienced the greatest benefit from blisters, which therefore he warmly recommends. After concluding his observations on this species of the disease, he subjoins the following account of the history and cure of what he has distinguished by the name of the anterior nervous sciatica.

' This sciatica attacks the crural nerve, and the pain evidently follows its track: it is generated by the acrid matter which has insinuated itself into the vaginæ, and which has the same origin as that of the ischiadic nerve. As the crural nerve is surrounded on all sides with muscles, and its vaginæ are, as it were, exercised by their alternate pressure, the matter is prevented from stagnating, and the disorder consequently of shorter continuance. I have often known this sciatica exacerbate at night; and have known it intermit. Like the posterior, it has been found to be of longer continuance, and to grow more severe in warm weather, or by warm applications; and to be more gentle in the day time, in serene or cold weather. It has often arisen by a man's receiving a violent fall on either side; of which a man of sixty is an instance, who got both the posterior and anterior sciatica by a fall. I never make use of caustics in curing this sciatica, for it is always conquered by bleeding, as you see occasion in the hæmorrhoidal veins, or the foot; and then by loosening the belly in the morning with common clysters. If I have any suspicion of a venereal taint, I always make use of those remedies which I have already mentioned, in the evening; if not, I recommend gentle frictions, or riding, to dissipate the humours. Here, as well as in the posterior sciatica, if the patient would rest comfortably, he should not lie on a woollen bed, but on a straw or hair mattresses. By lying in this manner, I have known the nocturnal pains of this disorder, as also those of the rheumatism and arthritis, abate considerably, and the patient sleep more easily and comfortably.'

In the preceding quotation the author refers to the remedies he had formerly mentioned in the cure of the sciatica, when the disorder was supposed to arise from a venereal taint. Our medical readers need not to be informed that these are mercury, and the other usual anti-venereal medicines.

If we may judge from some expressions in this treatise, the translation has not been executed by a person acquainted with medical writings. But the work is perfectly intelligible, and claims the attention of the faculty, on account of the observations it contains.

X. Horda Angel-cynnan: *or, a Compleat View of the Manners, Customs, Arms, Habits, &c. of the Inhabitants of England from the Arrival of the Saxons till the Reign of Henry VIII. With a short Account of the Britons during the Government of the Romans.* By Joseph Strutt. 2 vols. 4to. 3l. 3s. White.

IF genuine zeal for the illustration of the antiquities of our country, and an unwearied application in prosecuting that attempt, be objects which have a claim to the candour and regard of the public, these are peculiarly due to the laborious researches of this author, who has pursued the most intricate and difficult paths of enquiry, and carried his investigation into the earliest ages of British history. In compiling this work, Mr. Strutt appears to have perused with the closest attention all the authors who have treated of the subject; but his materials are chiefly derived from ancient manuscripts, the ocular inspection of yet remaining antiquities, and the surviving delineation of those which either time or accident has obliterated.

The first volume is divided into five distinct periods, commencing with an account of the British æra. Here the author describes the manners and customs of the ancient Britons, their government, arms, and accoutrements of war, &c. fortifications, their navigation, husbandry, habits, their priests, religion, and idols, with observations on Stone Henge, Aubery, &c.

After an entertaining display of the foregoing period, Mr. Strutt proceeds to the ancient Saxon æra, where he takes a view of the ancient Saxons before their arrival in Britain; delivering an account of their arms and warlike customs, their persons, form of government, ordeals, religion and idols, navigation, habits, &c.

Next follows the Anglo-Saxon æra; containing a description of the fortifications of the Anglo-Saxons, their weapons and war-

warlike habits, religious buildings, domestic buildings, regal courts, government, navigation, husbandry, domestic employment, dress and habits, banquets, musical instruments, sports and pastimes, with a variety of other subjects, which it would be unnecessary to enumerate.

The æra of the Anglo-Saxons is succeeded by the Danish, under which the author treats of the latter nation both before and after their establishment in England. Here we meet with an account of the government of the Danes, their arms, fortifications, sea affairs and shipping, with observations on their dress and customs.

The fifth period comprises the Norman æra, allotted to the review of the ancient Normans, the fortifications of the Anglo-Normans, their soldiers, arms, and warlike habits, military arrangement, and religious and domestic buildings.

To the detail of the antiquities of those different epochs, Mr. Strutt has subjoined an account of the principal manuscripts from which the materials in this volume are collected. His access to these authorities was in the libraries of Oxford and Cambridge, and they are reputed to have been written from the eighth to the eleventh century inclusive.

The narrative part of the work is followed by sixty-seven plates in quarto, respecting the various engravings which Mr. Strutt has met with in his researches, relative to the antiquities of which he treats. Whether or not these plates, however accurately copied from the originals, deserve to be considered as faithful delineations of the objects, we will not take upon us to determine. We may reasonably suspect, that the rude and uncultivated state of the imitative arts among our ancient countrymen would frequently prove the cause of involuntary deviations from descriptive fidelity, exclusive of the fantastic inventions, in which it is probable that the artists would sometimes indulge their own imagination. It must be acknowledged, however, that these plates are a curious addition to the repository of English antiquities.

The multiplicity of subjects on which the narrative is employed, having induced us to confine ourselves to enumeration only, we shall lay before our readers a passage from the work, as a specimen; and this we shall select from Mr. Strutt's account of the arms and warlike customs of the old Saxons, as being unconnected with the plates.

‘ According to Verstegan, besides the long sword above mentioned, they had a knife or dagger; the sword, or long *seax*, they wore by their side, whilst the dagger, or hand *seax*, was kept in a sheath distinct by itself. This last was the sort of weapon made use of by Hengist and his followers on Salisbury Plain,

when he met Vortigern, king of the Britons, (with many of the nobles of the realm in his train) in order, as the Britons supposed, to conclude an amicable peace: the unsuspecting Britons came unarmed to this meeting, while the treacherous Saxons had each a knife, or hand *seax*, concealed under his garment, when, on the watch word "*Nem coue Seaxes*," (that is, take out your knives) being given, they suddenly drew their weapons forth, and inhumanly butchered the unhappy Britons. And this may also be the weapon mentioned by Witichindus, a Saxon writer, in these words, "Great knives, or rather bended swords, they trusted on little shields across their backs."

* The Saxons were undoubtedly a stout and hardy people, delighting chiefly in war, holding it at all times far more honourable to take the necessaries of life by force from others, than by their own industry to provide them for themselves. War was indeed a part of their religion, for they not only held it dishonourable for a man to die of a disease, or in his bed, but supposed that he would be entirely excluded from the joys of a happy state hereafter, which was a place in Woden's Hall, where, in an endless round of quiet and contentment he should sit and quaff full cups of ale in the skulls of his enemies; this was their heaven; and their place of punishment plainly proves their detestation of sloth and indolence, for they supposed the torments to be a continual succession of laziness, sickness, and the most miserable infirmities.

* They had yet other spurs to awaken in them a thirst for glory, and an enthusiastic desire of martial fame; for if any quitted the field of battle without success, they were under a temporary disgrace; but if any one survived, and left the field where his prince or general was slain, he was branded with perpetual infamy.

* If a soldier lost his shield in battle, he was debarred from being present at their sacred rites, for grief of which many of them destroyed themselves.

* When they elected a general (says Tacitus) which was done by the votes of the soldiers, he was set upon one of their shields, and borne on men's shoulders amidst the applauses and acclamations of the people.

* They prudently chose for a general one that had given undoubted proofs of his valour, and was well experienced in the art of war; because they reposed the greatest confidence in him, when elected; implicitly obeying his orders, and following him with unwearied assiduity. They paid the greatest attention to order and military discipline, observing their ranks, taking the advantage of the field, benefit of the day, and constantly making their entrenchments in the dead of night; for fortune they held as always doubtful, but prudence and valour, they esteemed as certain. They would not go to battle, or undertake any great expedition without first consulting their wives, to whose advice they paid the greatest regard: they also superstitiously

perstitiously placed great faith in the neighing of their horses. When they designed to declare war against their enemies, they set their spears before the temple of their gods, and the sacred horse* was led out; when if he put his right foot forward, the omen was held good, but, if on the contrary he stepped with his left foot first, the omen was esteemed as unlucky, and they desisted from the intended business. Also to know the event of a battle, previous to the engagement, they would arm one of their own men, and set him against an armed captive; and by the issue of this combat, they would judge the success of the field. They went singing to the battle, carrying before them the images of their gods from their consecrated woods, and had Runic characters engraven on their spears, which were held as magic charms. These Runic characters were either invented, or improved by Woden, who taught the putting them into rhyme; the which, with the art of engraving them on tables of stone, they brought with them into Germany †.

* The Saxons had a most barbarous custom of sacrificing every tenth prisoner to Woden, who they thought, would highly delight in such horrid cruelty.

† Single combat, by them called *camp* or *kemp-fight*, was often practised in matters that could not readily be decided in any other manner.

* No man was permitted to bear arms, till he was with great solemnity admitted in a general assembly, where his father, or some of his nearest kindred, presented him with a shield and a *framea*, or short spear: thus the path of honour was opened to him, and this was the first step to glory and renown. Their arms they always held in the greatest veneration, so that a virgin given in marriage, brought as her dower, a shield, a sword, and a lance, these were received as the most sacred pledges, nay, as the very patron gods of matrimony: neither came they unarmed even to their councils, or feasts. They bound their leagues and friendships in blood: and at their drinking festivals they would embrace each other, and cut a vein in their foreheads, letting the blood fall from thence into each others cups, which being stirred about with the wine, they drank it off, accounting it the highest mark of friendship to taste each others

* Perhaps this is the same horse that was kept in the temple of the idol Perenuth, on which they supposed the God would ride to help them in battle; and this they could not in the least doubt the truth of, because often after a battle, the horse was found entirely in a foam. But it is to be noted, the priests alone had the care of the horse, none dared to come near the place where he was kept, till they pleased to shew him to the people.

† Woden also made a law, that the bodies of the dead, slain in battle, should be burnt, together with their arms, ornaments, and money, and over the ashes of their kings and heroes, to raise large hills of earth: and on the sepulchres of those who had performed great and glorious actions, to erect high monuments inscribed with Runic characters.

blood.

blood. And after this drinking, they anointed their heads with some cooling unguent to prevent the fumes of the wine affecting them.

'A man might not cut his beard till he had slain his enemy, or taken his standard from him. And they wore a ring of iron round their necks in token of bondage, till by their bravery and valour, they had it taken from them with honour.

'As we have seen that they were strenuous and sanguine in the pursuit of glory, so were they equally firm and stedfast in misfortunes, bearing a mind too noble to be debased even in captivity. A band of them being taken by Lyfimachus, (a Roman general) were led to Rome, with a design of producing them as gladiators at the public shews in the amphitheatre, for the pastime of the Romans, but they resolutely put an end to their lives the morning they were to be produced, chusing much rather to die, than disgracefully turn the edge of their swords against each other to pleasure their inhuman enemies.'

In the second volume, Mr. Strutt proceeds to the Norman æra, where, after taking a short view of the rise and progress of architecture, he treats of the regal courts and government of the Normans, their laws, shipping, &c. He then directs his attention to the husbandry of the Anglo-Normans, their dress, banquets, musical instruments, pastimes, marriages, form of baptism, together with an account of their arts and learning.

The last division of the work treats of the English æra, which comprises the period from the accession of Edward the First, to the end of the reign of Henry the Seventh. The antiquities of this period are considered under the various heads that have been already enumerated; and the author concludes with an account of the manuscripts from whence he derived the materials of the second volume, to which are likewise subjoined sixty quarto plates, illustrative of different subjects.

To those who are desirous of attaining a knowledge of British antiquities, from a motive superior to that of temporary amusement alone, this work is particularly calculated to afford abundant gratification. For besides the account of ancient objects, many of which have now no other existence than in the delineation of those times, it presents us with an entertaining view of the progress, and various changes of civil life in England, from the earliest period of information, to the sixteenth century. The materials of the work are such as could only be collected by a person of extraordinary patience and industry in literary pursuits; and with these requisite ingredients of an accomplished antiquary, Mr. Strutt has united the candour of an unprejudiced enquirer, and the fidelity of the historian.

XI. *Observations upon the Shoeing of Horses: together with a new Inquiry into the Causes of Diseases in the Feet of Horses. In two Parts. Part I. Upon the Shoeing of Horses. Part II. Upon the Diseases of the Feet.* By J. Clark, Farrier. 8vo. 3s. Cadell.

THE first part of this work was formerly published, but has received from the author considerable improvements in the present edition. What now chiefly demands our attention, however, is the second part, in which he treats, apparently with great judgment and experience, of the Diseases of the Feet of Horses.

Mr. Clark sets out with observing, that the diseases to which the horse's fore-feet in particular are liable, deserve to be principally considered, as these are more exposed to injury from a number of causes, than any other part of the body. He imputes the great neglect respecting the management of horses feet, to the not attending to what is most natural to them, whether in shoeing, or in the means commonly used to preserve them moist, cool, and sound. To confirm this remark, he produces a variety of observations, and afterwards proceeds to consider the several diseases under distinct heads.

As a specimen of the work, we shall present our readers with a part of the first chapter, which contains Remarks upon Greasing, Oiling, and Stuffing Horses Hoofs.

‘ There are many things practised with regard to the management of horses in general, which custom alone has established, and are now so universally esteemed as essentially necessary, that they are received as undoubted maxims, and submitted to without any inquiry into the reason or propriety of such practice. Of numberless instances that might be mentioned, those only concerning the feet come under our present plan.

‘ The custom of keeping our finest horses standing constantly upon dry litter and hot dung in the stable, is exceedingly hurtful, as it overheats the feet and legs, and makes the hoofs become very brittle, dry, and hard. Many other bad consequences arise from this practice, as it lays the foundation of a number of diseases both in the feet and legs, particularly in the former, which are always found to agree best with coolness and moisture. Hence we find, that horses hoofs, whilst running in the fields, are always in better condition than those that are kept hot and dry in the stable, which, beside being liable to many diseases, are hard, brittle, shattered, and often broken.

‘ With respect to greasy or oily applications, so often prescribed for the hoofs of horses, in order to preserve them sound, rough, &c. although they are universally practised and recommended by all authors who have written upon the subject of far-

farriery; yet I must be so singular as to dissent from this received maxim; and I shall endeavour to show, that greasy or oily applications to the hoofs of horses, are rather pernicious than salutary.

‘ When young horses are first taken from the fields, their hoofs are cool, sound, and tough. These are found from experience to be good qualities; but horses are no sooner introduced into the stable, than their hoofs are greased or oiled two or three times a week; and, if they are kept much in the house standing upon hot dry litter, without being frequently led abroad, and without having an opportunity of getting their hoofs cooled and moistened in wet ground, their hoofs grow so brittle, dry, and hard, that pieces frequently break off, like chips from a hard stone; and, when driving the nails in shoeing, pieces will split off, even although the nails are made very fine and thin. Now, if these same horses with brittle shattered hoofs, are turned out to graze in the fields, their hoofs in time will become, as they were originally, sound, tough, and good.

‘ I would therefore ask the advocates for greasing, oiling, &c. what is the cause of this change? It certainly cannot be said, that the hoofs were greased or oiled while at grass; at least, I never knew or heard of one instance of this being done. It therefore must certainly proceed from the wet and moisture which the hoofs are exposed to in the fields, of which water is the principal ingredient: from the same cause we likewise find, that horses hoofs are always better (that is, sounder and tougher), at the end of winter, than after the dry months of summer: and we likewise know, as a certain fact, of which we have daily proofs, that, when all other means fail, we turn horses out to grass, in order to recover their decayed, brittle hoofs. And we find, that the hind feet of horses, from standing in the wet and moisture of their own dung, are always in better condition than the fore-feet, which stand upon hot and dry litter. But farther,

‘ It has already been observed, that the hoofs of horses are porous, and that insensible perspiration is carried on through these pores, in the same manner, and according to the same laws, as take place in other parts of the body. Now, it is a known fact, that greasy or oily medicines, applied to the skin of the human body, prevent perspiration, which is frequently attended with the worst consequences. The same reasoning will hold with respect to the hoofs of horses; for greasy or oily applications close or shut up the pores of the hoof, by being absorbed or sucked into its inner substance. Hence the natural moisture which should nourish the hoof, is thereby prevented from arriving at its surface, which, on that account, becomes as it were dead, and consequently dry, brittle, and hard.

‘ The original practice of greasing or oiling horses hoofs had probably taken its rise, from observing, that grease or oil softened dead substances, such as leather, &c. But this will by
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no means apply to the hoofs of horses, as there is a very great difference between the living and dead parts of animals. The former having juices, &c. necessary for their own nourishment and support, whilst the latter require such applications as will preserve them from decaying and rotting. Hence likewise, we seldom see horses stand for any considerable time upon hot dry litter in the stable, having their hoofs greased or oiled, and kept dry, but they are troubled with many diseases, which lame their feet; whilst the hoofs of those horses that go at cart and plough, though never greased, are better in every respect, and are more free from those complaints, which, in fact, are the attendants of dry hardened hoofs, and the effects of obstructed perspiration. On the contrary, those hoofs that are exposed to coolness and moisture, are sound and good, whilst our finest horses, that are kept in stables, from our own management of their hoofs, become cripples, and subject to a number of maladies, which sooner or later render them useless.

The subsequent observations are employed on the natural defects of the feet, wounds, sprains, foundered feet, hoof-bound, corns, running-thrushes, and false quarter. Mr. Clark is evidently a judicious and intelligent farrier, and his remarks deserve to be perused by all who have either the immediate management of horses, or are interested in the welfare of those noble and useful animals.

XII. *The Comic Romance of Monsieur Scarron, translated by Oliver Goldsmith. 2 vols. 12mo. 6s. Griffin.*

IN an Address prefixed to the second of these volumes, we are told, that this translation (a few sheets excepted) was executed by the late Dr. Goldsmith. If this assertion be just, it afforded the editor a fair opportunity of applauding the performance without the imputation of arrogance. We are informed accordingly, that 'he (Dr. Goldsmith) has preserved the genuine spirit of Scarron unimpaired, and taught him to relate his pleasantries with grace, in good English.' That our readers may judge for themselves of the justness of this encomium, we shall lay before them a short extract, from the sixth chapter.

'Rancour went into the inn, with a hearty meal on his stomach, and something more than half drunk: he was introduced by la Rappiniere's maid, who bid the hostess get a bed ready for him. Who have we here? said the hostess; faith, had we no other customers than such as he, our house-rent would be but ill paid. Peace, hussy, said the husband, Mr. la Rappiniere
does

does us too much honour. My compliments to your master, child, the gentleman shall be provided with a bed. Ay, but where? rejoined the hostess: there was but one left, and a merchant from Lower-Maine bespoke it not half an hour since.

These words were scarce out of her mouth, when the merchant came in, who hearing the occasion of their dispute, offered Rancour a share of his bed: which the stroller, with some faint expressions of gratitude, accepted. The merchant having called for supper, the landlord, as usual, kept him company; and Rancour, without much entreaty, putting in for a third, began to drink upon a new score. Their conversation turned mostly upon politics, taxes, and the national debt; they damned monopolies, drank confusion to excisemen, settled the ministry, and unsettled their own brains so much, especially the inn-keeper, that forgetting he was at home, he lugged out his purse and called for the reckoning; when his wife knowing his failing, and perceiving that he was already far gone, pulled him by the shoulder, with the assistance of the maid, into his chamber, and laid him upon the bed with his cloaths on. Rancour being left alone with the merchant, told him that he was troubled with a strangury, and would be very sorry, if he should incommode him; O! not in the least, replied the merchant, who was of an obliging benevolent disposition: in any event, a night will soon be over.

It will be proper to observe that the bed was so placed as to be close to the wall; Rancour went into it first, and the merchant going after him lay at the stock, which was considered as the place of honour. Upon laying down, Rancour asked his companion for the chamber pot. What to do? said the merchant. Why to put it by me, to avoid being troublesome to you, replied Rancour. No trouble in the least, returned the other; I shall give it you, whenever you have occasion for it. To this kind offer Rancour seemed unwilling to consent, protesting he should be extremely sorry to trouble him. The merchant fell asleep without returning any answer; and was just beginning to enjoy the sweets of repose, when the malicious stroller, whose love of mischief would not suffer him to rest, pulled him by the arm, crying, sir, sir. What's the matter, said the merchant, hastily, gaping and stretching himself. Pray reach me the chamber-pot, quoth Rancour. That I will, said the other: at the same time leaning over the bed, he took up the urinal, and gave it to Rancour; who, after seeming to use all his endeavours, muttering a thousand oaths to himself, and making bitter complaints of his distemper, returned it to the merchant, without making a single drop of water. The benevolent trader set it on the ground again, and opening his mouth as wide as an oven, Truly, sir, said he to Rancour, I—I pity you, and fell asleep presently. The stroller suffered

ferred him to indulge his drowiness, till he snored as loud as the base-pipe of an organ, when waking him a second time, he renewed his complaints, and asked him for the chamber-pot with as much malice as he had done before. The merchant, pitying his distress, delivered it into his hands with his usual kindness; when Rancour putting himself in a pissing posture, cried out still louder than before, and was twice as long endeavouring, in vain, to make water. At length, after seeming to use his utmost efforts to no purpose, he desired the merchant not to give himself the trouble to reach the chamber-pot any more, for that he would for the future reach it himself. Just as you please, answered the honest trader, yawning; methinks you have a sorry time on't, I wish you relief with all my heart. I am very much obliged to you, returned the stroller, groaning, as if he was in an agony of pain; you had better compose yourself for rest. So I shall, said the other, who, in fact, would have given half he was worth for a hearty nap; and in a few minutes he was fast asleep.

Short-liv'd, however, was his tranquillity, for his malicious companion perceiving by that faithful alarum, his nose, that the merchant was got into a profound sleep, he laid his elbow on the pit of his stomach, and, stretching forth the other arm, as if he would take up something from the ground, crushed him down with the whole weight of his body. Zounds, sir, what do you mean? the unfortunate trader exclaimed in a most hideous manner, starting out of his sleep, you have almost stifled me. I ask your pardon, returned Rancour with a tone as soft and gentle, as that of the merchant was loud and vehement—I hope you are not hurt—I only meant to take up the chamber-pot—Not hurt! cried the other, I believe I am destroyed. Damn it, could not you have asked me for the pot, I had much rather have given it to you, and not sleep all the night long, you have so crushed me. Rancour made no answer, but fell a pissing so plentifully, and with such force, that the very noise had been sufficient to wake the merchant. In fine, he filled the pot, and then returned heaven thanks, with a villainous hypocrisy. The merchant, hoping his sleep would no more be interrupted, wished him joy on his plentiful discharge of urine, and was going to compose himself again for rest, when Rancour, making as if he would set the chamber-pot on the ground, let fall both the pot and its contents on the merchant's face, beard and breast, excusing himself with, Dear sir, I beg your pardon; upon my soul it slipped out of my hand. The merchant, without returning an answer, leap'd out of bed, roaring like a mad man, and calling for a candle, while Rancour, who, secretly enjoyed his distress, failed not to express the deepest concern at what had happened. Mean time, the merchant raised the whole house with his continual roaring; and the landlord, his wife, maids, and servants being come to know

know what the matter was ; The matter ! quoth he, you have put me to bed with the devil, I think—I have had such a night of it—Come, let me have a fire lighted in another room, for I'll stay no longer here. The company begged him to be more particular ; but he was in such a passion, that, without gratifying their request, he took his cloaths in a fury, and went down to the kitchen to dry himself, where he lay all night stretched on a bench by the fire-side.'

As the third part of the Comic Romance was written after the death of Scarron, by a person of inferior genius, the translator has taken great liberties with it, both in curtailing and altering the narrative. To deliver our opinion with candour, this version is executed in that stile of mediocrity, which deserves not, in any considerable degree, either the approbation or censure of criticism.

XIII. *Observations on the Night Thoughts of Dr. Young ; with Occasional Remarks on the Beauties of Poetical Composition.* By Courtney Melmoth. 8vo. 3s. 6d. boards. Richardson and Urquhart.

THESE observations are comprised in a series of fourteen letters, supposed to be written to a young man of genius, named Archibald, with the view of improving his judgment in poetical criticism. It is but justice to acknowledge that they contain several pertinent remarks, and that the author analyses some parts of the Night Thoughts with commendable precision and acuteness. The first letter in the collection may serve as a specimen,

‘ My dear Archibald,

‘ The rapid progress you are making in classical knowledge, and the very early taste you discover for polite science, induced me, both as your friend and relation (now, that you are well read, in what are called the learned languages) to recommend to your notice some of our celebrated Englishmen. I have already transmitted to you the works of some, particularly those of Milton, Spencer, Shakespear, and Pope ; and have taken care to purchase such editions as were the likely the better to illustrate, and the more endear them to you. I have occasionally accompanied them with a few hints of my own : and have the pleasure to find you ingeniously improve upon me. I am now sitting down to a new task, from which, if you derive proportionate instruction, my reward will be to the very top of my wishes, for indeed Archibald, I am warmly interested in your welfare ; and from the cultivation of talents, which, in a few years cannot fail, but by your own fault, to figure, I have the greatest hope. Without more exordium, I am this moment
with

with *The Night Thoughts* in my left hand, and I hold the pen in my right, with a resolution to point out the most striking beauties and defects, in that celebrated poem. Nor can I help expressing surprize, as (to use his own words) I enter the "Temple of my theme," that, in this age of criticism and commentary, so remarkable a work hath escaped annotation. The more especially, as no composition can be more favourable to literary scrutiny; nor any, boast a greater number of readers. Many indeed read who do not admire it; and perhaps, more affect to admire, who little understand it. There are few (indeed I know not any production) more unequally written: nor is there, probably, in the world of letters, a greater mixture of bad and of good. There are some, who speak of this work with enthusiasm; others, deem it beneath observation. From these vague extremes, however, let us, my dear Archibald, descend fairly into particulars, and, depend upon it, we shall find much to displease, and much to delight; nor can we fail to be agreeably paid, upon the whole, for reading him with an occasional note of illustration.

' First, a word or two of our author, in general.

' The genius of Young was strongly, and originally marked. You will be able to discover little or no simplicity, either in his prose or poetry; yet both have uncommon energy, as to language, and vast reach, as to conception. There is indeed, more appearance of labour in him than in Thomson; and the reader is frequently tempted to exclaim, *hic labor hoc opus est*: but in real truth, this is nature, and not affectation. I dare say, he could no more have equalled the Pastorals of Shenstone, than Shenstone could have equalled the Ethics of *Night Thoughts*. I have sometimes imagined it possible to trace a resemblance, between Dr. Young's Poetry, and Dr. Johnson's prose, I mean as to the characteristic of each; the same solid, serious, and forcible manner of expressing, reflections, equally pious and poetical, (for the prose of the Rambler is unmeasured poetry) distinguish both. There is a nerve in their writings, which gives them in strength, what they may be thought to require in harmony: and if the one appears destitute of the ease of Addison, or the other of the smoothness of Pope, there are not wanting many, who think this deficiency compensated by superior power. I, however, am biased neither by partiality nor prejudice—He was indeed a favourite author from my childhood: I still think him, by parts, an ornament to this country; and I will do my best, that you may distinguish, in what he excelled, and in what he failed; for there, perhaps, never was a writer, whose reputation suffered more by considering him in the gross, and few who may boast a more splendid character by selection of particular passages. I invite the favour then of your attention on this occasion, and with this first letter send you the poem itself, in a pocket volume, begging you to turn to

every reference, and give me, from time to time, your opinion of my comments. I am, &c.

Besides commenting on particular passages, Mr. Melmoth has sometimes introduced general observations on composition, which, though not entirely new, yet are worthy of being inculcated to one who is studious of literary accomplishments. The beginning of the sixth letter affords an instance of this kind.

‘ I am pleased with your discernment. There is, indeed, as you observe, an appearance of singularity and affectation in Sterne, but it is only an appearance. So we are apt to imagine of Young. All affectation is to be distinguished by comparing parts with the whole. If the tenor of an author’s style be throughout the same; if through a variety of volumes, you trace a similar mode of reasoning, and a similar construction of language, depend upon it, that it is not affectation. On the other hand, if a writer in pursuit of his subject, forgets in the second part the design projected in the first; if he starts eccentrically from an easy, natural style, to a conceited, flippant, shewy manner of expression; if one part of a composition is distinguished for its sublimity, and another for its meanness, that, possibly may be affectation. Now Sterne, (as you will take notice when you come to be more intimate with him) is a very uniform writer, both in respect of thinking, and expression of thought: so is Dr. Young. The first, now and then deviated into trifling, and the latter sometimes degenerated into bombast or obscurity, but still, it was in both, the error of nature, and not of art. Neither knew the fault at the time of composing, nor even at the period of polishing; for had this been the case, they would certainly have corrected, at least in a second edition the mistakes of a first. But the ardour of a great genius, which is generally, if not constantly, accompanied with a glowing fancy, often hurries a man into absurdities; and such is a writer’s partiality for the offspring of his own imagination, that even in reviewing them at a cooler moment, like over fond parents, judgment either cannot, or must not see clear enough to correct. The mistake, however, was undoubtedly at first nature’s—But you, my Archibald, may gather from your observation, a point of the utmost importance in literature: it is, that correctness is—I had almost said, of as much importance as genius, and that, what is written warmly and hastily, should be reviewed, coolly and deliberately. Perhaps Mr. Pope owes half, or more than half his reputation, to a zealous adherence to this rule. As to singularity, it is at all times better than sameness; I mean, it is better to write like an original, than a copier. Every good writer is possess of some mark of excellence peculiar to himself; and I am afraid that (such is the debility of the wisest mind) every good writer hath likewise a characteristic imperfection.’

We

We cannot avoid observing, that, where the author descends to panegyric on the works of a cotemporary writer, the evidence of a good taste and discernment becomes exceptionable, and he may be suspected to sacrifice truth to compliment.

FOREIGN ARTICLES.

XIV. *Moyens d'extirper l'Usure, ou Projet d'Etablissement d'une Caisse de Prêt public à six pour Cent, sur dettes Actives, Effets au Porteur, Effets de Commerce, Loyers, Fermages, Contrats et Obligations; à huit, sur nantissemens Mobiliers; modéré à six pour les Ouvriers, Laboureurs, Artisans, jusqu'à 200 Livres; et Gratis aux Pauvres, pour un Mois, jusqu'à 12 Livres. Projet formé d'après les Loix relatives à ces sortes d'Etablissmens, suivi de plusieurs Plans pour en faire et assurer les Fonds. Par un Avocat au Parlement. 12mo. Paris.*

FROM its cruel effects on the subsistence of multitudes, and from its tendency to the oppression and ruin of laborious and useful members of society, usury may justly be considered as one of the most fatal internal diseases of a state: and as it chiefly prevails and spreads in commercial nations, it is in such nations chiefly that humanity and policy ought to join their endeavours in order if possible to prevent, or at least to restrain its excesses. For these ends, wise and charitable establishments have in several ages and countries been planned and executed; from which persons in temporary distress may derive a temporary assistance for a moderate interest, without exposing themselves to be sunk yet deeper, and finally ruined by the rapacity and extortion of usurers. Hence the Monte di Pietà, in almost every city of Italy and Spain, and so suitable to every christian country, where society still interests itself in the fate of its members.

In France there are but a few similar institutions, viz. at Nancy, Sedan, and Arras: for though Lewis XIII. attempted, in 1626, by an edict to introduce them into every part of the kingdom, he was by some particular circumstances obliged to desist. The attempt was renewed in the minority of Lewis XIV. but opposed and defeated by the then queen-regent: and when that monarch afterwards, in 1643, granted his letters patent for this purpose to the Chevalier Gerbier, the patentee was unable to raise the necessary funds, and the scheme consequently failed: and although it has been often attempted, has not yet been perfected in that kingdom.

It is now revived by the author of this present performance, and recommended to the public attention by the most forcible arguments which either policy or humanity can suggest, or genuine patriotism employ. He has dedicated his book to Henry IV. a prince who having long and severely felt distresses of almost every sort, had learned to commiserate those of others; and of whom a saying is prefixed to this treatise, too good-natured not to be inserted here: 'Si l'on ruine mon peuple, qui me nourrira? Qui soutiendra les charges de l'état? Vive Dieu! s'en prendre à mon peuple, c'est s'en prendre à moi!'

The author seems to have very minutely and accurately enquired into the history, nature and effects of the Monte de Pietà; but is sensible how often the scheme has hitherto miscarried in France.

'There are projects, says he in his preface, that from their very

birth appear to be unfortunate and proscribed. In vain they present themselves preceded by the cries of necessity, and offering a thousand evident advantages in their train: by I know not what fatality, they are hardly ever examined; and whether it be that little minds are incapable of taking in the whole at one view, or that selfish minds oppose their establishment, they are scarce produced but they lose themselves in a croud of chimeras.' He then accounts for this general prevention; and concludes with exhorting his fellow-citizens to re-examine the subject with him, without any other view but that of public good.

The work itself is divided into three parts; it contains many learned and curious disquisitions, solid reasonings, and interesting observations, a full and minute detail of the author's plan of such an institution; the several rates of interest taken by French usurers, compared with those of the proposed establishment; by which it appears that the usurer's interests for 1000 livres, generally amount to 650 livres per annum; whereas the establishment would, for the same sum and time, take no more than 80 livres.

This advocate of the parliament, has pleaded the cause of humanity, with great ability and energy. As a writer, he deserves our approbation; as a man, the esteem of the benevolent and humane.

XV. *L'Etude de l'Homme. Par M. Contan. 12mo. Paris.*

MR. Contan has divided his methodical and valuable meditation on the most interesting of all human studies, that of man, into three parts. He begins the first by proving the certainty of his existence; then considers him as composed of two different and very dissimilar substances; a body, material, alterable, divisible, and mortal; and a soul, immaterial, indivisible, unalterable, and immortal.

From the immortality of the soul he rises to a contemplation of the attributes of the Deity, from whose perfections he very forcibly deduces the certainty of a future state.

In further considering the nature of the body, he finds the greater part of its operations merely mechanical, and known or perceptible not to the body, but to the soul only, who, during her union with the body, feels its alterations, and interests itself in its fate.

In the second part, he considers the nature of other surrounding material substances, with their analogy, mutual relations, and immediate influence on the human body. The soul being immaterial, the only influence of the surrounding bodies on her, is exerted in affording her opportunities for forming additional perceptions and ideas. With regard to the body, he owns, that surrounding bodies have a much greater power and influence on our bodies than these have on them. Air, for instance, whether wholesome or not, we must breathe: water also, being, like air, susceptible of alterations, operates much more powerfully on our bodies than our bodies do on water. Of the aliments, however, which we consume, both the quality and quantity generally depends on our own choice. The indispensable necessity of sleep for repairing the waste of the body, and for strengthening its animal spirits, and the several functions of the senses, are here well described.

From these considerations of his nature and his faculties, he proceeds

ceeds to a consideration of the ends for which man exists; the proper application of his faculties and powers; his distinct but invariable duties to God, to mankind, and to himself: and after having thus surveyed and compared the various conditions of human life, with their respective duties, he concludes with a concise valuable preparation for death, for which he calls in religion to the support of his reason.

A serious, repeated, and periodical consideration of the objects concisely but distinctly treated in this performance, cannot but promote the primary purpose of all human study, and contribute towards rendering individuals more useful and serviceable to society, and more happy in themselves.

XVI. *Anecdota Litteraria, ex MSS. Codicibus eruta. Vol. II. 8vo. Romæ.*

THE merits of this volume of a miscellaneous collection, will best appear from an enumeration of its contents.

1. Frammento Greco d'un'Orazione di Libanio colla Versione Latina e Note. 2. Giambi Greci d'incerto Autore sopra alcuni antichi Scrittori Asceti Greci, colla Versione e Note. 3. Lettera Latina di S. Paolino Vescovo di Nola scritta ad Aletio. 4. Tre Omilie Latine del Ven. Beda. 5. Orazione Funebre Lat. di Benedetto d'Anagni in Morte di Aito de' Conti. 6. Orazione Latina di Tommaso Inghirami di Volterra, sopra nominato il Fedra, recitata a Giulio III. in Lode di Filippo II. Re di Spagna per l'Espugnazione del Regno di Bugia. 7. Orazione Latina di Blosio Palladio Romano, che recitassi a Leone X. per l'Obedienza prestatagli dal nuovo Gran Maestro dei Cavalieri di Rodi. 8. Dialogo Latino di Franc. Aligeri Figlio di Dante III. sopra le Antichità della nobilissima Famiglia Valenti di Trevi. 9. Trattato Latino di Aldo Manuzio Figlio di Paolo, sopra le Statue Antiche e loro Ufo. 10. Collezione di Lettere Latine di alcuni illustri Scrittori, cioè di Franc. Petrarca, di Niccolò Marchese d'Este, di Bafinio Parmense, di Lionardo d'Arezzo, di Antonio Agostini, &c. 11. Collezione di Lettere Italiane di alcuni Scrittori del Secolo XVI. 12. Collezione di Poesie Latine, cioè un' Epigramma inedito di Marziale, Versi di S. Damaso Papa, e di Valeria Proba Valconia con molte Varianti Lezioni. 13. Lettera Latina in Versi di Bafinio da Parma a Sigisn. Pandolfo Malatesta di Rimino, in Lode della Lingua Greca, e contre il Porcellio. 14. Difesa delle Donne Bolognese contro il divieto degli Ornati, Capitolo in Versi Italiani del Senator Franc. Bolognetti all' Conte Niccolò Ludovisi. 15. Frammento d'un Papiro del V. e VI. Secolo, riguardante una Donazione fatta alla Chiesa di Ravenna. 16. Calendario d'una Chiesa Veneta del Sec. XI. 17. Raccolta di LXI. Antiche Iscrizioni Latine e Greche, Gentili e Cristiane, con Note Lapidarie, che le illustrano.

The editor of this heterogeneous collection always mentions the respective libraries from which the MSS. of these several pieces were taken.

XVII. *Vite de' Pittori, Scultori ed Architetti che anno lavorato in Roma, morti dal 1641. fino al 1673. da Giambattista Passeri, Pittore e Poeta. Roma.*

PASSERI, the author of this volume, was born about the year 1610; applied himself first to the belles lettres, and afterwards, somewhat late, to the art of painting; in which he happened to be employed

employed at Frascati when the famous Dominichino arrived there on his flight from Naples, by whose instructions Passeri owns to have been greatly improved. He had a stronger inclination for poetry than for painting; and his poems, though indifferent, were approved by cardinal Altieri, by whose recommendation Passeri obtained an ecclesiastical preferment in the church of Maria in Via Lata; who being thus amply provided for, neglected his art, and wrote these memoirs of the lives of contemporary artists. For his judgment of the respective merits of his brother artists, his work was esteemed; but on account of the liberty with which he had expressed his sentiments, it was preserved in MS. till all the persons mentioned by him had long been dead, and in a manner forgotten.

In his time the dilettanti at Rome seem to have been divided into two parties, by one of whom Bernini's merits were perhaps too much extolled, and by the other too much depreciated. Passeri appears to have been one of his zealous antagonists, and often censures him in his work.

It contains an account of the lives and works of thirty-six artists: viz. 1. Dominichino. 2. Baccio Ciampi, born in 1578, at Florence, afterwards master of the famous Pietro di Cortona; Ciampi was an excellent painter, and a good man; he died in 1642. 3. Peter de Laar, on account of his grotesque figure, nicknamed Bamboccio: *'Fu di figura ridicola, grosso di testa, con un naso bestialissimo, ma faceto, amico della recreazione, e buon compagno.'* 4. Guido Reni. 5. Franc. Fiamingo, alias Quesnoy, the statuary. 6. Augustin Tassi, his real name was Buonamici, but being patronized by the Marchese Tassi at Rome, he was commonly called after his patron's name. He was an excellent painter, but a rake: the grand duke of Florence once sent him to the galleys, though not as a slave, where he applied himself to draw sea-pieces; after his release, he was accused at Rome of having seduced the celebrated paintress Artimisia Gentileschi, and imprisoned. In his old age he suffered severely by the gout and want. 7. Franz Mochi, a statuary. 8. J. Lanfranco. 9. Andreas Camassei. 10. Giambattista Calandra. 11. Vincent Armanno. 12. Alessandro Turco. 13. Pietro Testa. 14. Angelo Caroselli. 15. Alessandro Algardi, the statuary. 16. Hieron. Reinaldi, an architect. 17. Jan Miel, a Dutch painter. 18. Martin Lunghi, an architect. 19. Guido Ubaldo Abatini, a painter, born in 1600, died in 1656, of a fright, having lost his mistress by the plague. 20. Ludov. Gentile, a native of Brussels. 21. Julian Finelli, a statuary. 22. Agostino Mitelli. 23. Franc. Albani. 24. Michael Angelo Cerquozzi. 25. Catherina Ginnassi, a lady of distinction, whose inclination for painting was favoured by her uncle, cardinal Ginnassi, who caused her to be instructed by Celio, though she afterwards preferred Lanfranco's manner. When the cardinal built the church of St. Lucia, she painted some altar-pieces with great applause. At his death her uncle converted his adjoining palace into a nunnery, and entrusted her with the direction of it; to this convent she at length retired, and died in it in 1660, aged 70 years. 26. Andreas Sacchi. 27. Giov. Franc. Romanelli. 28. Giuseppe Peroni, a statuary. 29. Nicolas Pouffin. 30. Franc. Baratta, an excellent statuary, and one of Bernini's scholars. 31. Giov. Angelo Canini. 32. Giov. Franc. Barbieri, alias Guercino. 33. Franc. Baromini, a celebrated architect, but who contributed to that depravation of taste in architecture, which is said still to prevail

vail in Italy. It has sometimes been pretended that in an excessive and frantic fit of envy to Bernini, he had stabbed himself. Passeri, his cotemporary, and who lived then at Rome, relates that it happened in a delirious fit of a fever, in 1667. 34. P. Franc. Mola. 35. P. Berettini, of Cortona. 36. Salvator Rosa.

The editor of this performance is said to have preserved his author's sentiments concerning the respective merits of the artists, but to have expunged many uninteresting and trifling details, and fallacies of false wit, and by reducing the bulk, to have improved the value of Passeri's work.

FOREIGN LITERARY INTELLIGENCE.

18. *Exposition anatomique des Organes des Sens, jointe à la Neurologie entière du Corps humain, et Conjectures sur l'Electricité animale, avec des Planches imprimées en Couleurs naturelles, suivant le nouvel Art. Par M. d'Agoty, pere. Folio, with six Plates. Paris.*

THESE plates are well engraved and coloured, and will, with the text, be of considerable use to young anatomists,

19. *Description et Usage d'un Cabinet de Physique experimentale. Par M. Sigaud de la Fond, ancien Prof. de Mathematiques, &c. 2 Vols. 8vo. with Cuts. Paris.*

A full and methodical instruction in the art of making physical experiments.

20. *Réponse d'un jeune Poëte qui veut abandonner les Muses, à un Ami qui lui écrit pour l'en détourner. 8vo. Paris.*

Disgusted by the variety, contradiction, and uncertainty of judgments and tastes, this young poet seems at first determined on bidding farewell to the Muses:

‘D'un prestige brillant désormais revenu,
Il fait apprécier le bien d'être inconnu;

But he soon retracts himself:

‘Où, tu fais mon dessein, Muse aimable et funeste;
Le sort de tes amans, semblable au sort d'Oreste,
Est de venir sans cesse adorer tes attraits,
Et de jurer toujours qu'ils n'y viendront jamais.’

21. *Le Siège de Marseille, par le Connétable de Bourbon, Poëme, &c. 8vo. Paris.*

The subject of this poem was interesting and happy, but has been indifferently executed.

22. *L'Amour de la Gloire. Epître, 8vo. Paris.*

Immensum gloria calcar habet, is the motto of this rather declamatory than poetical epistle.

23. *Les Bienfaits de la Nuit, Ode. 8vo. Paris.*

‘I have endeavoured to show mankind the influence of night on them; every thing appeared then to me to belong to my subject, astronomy, navigation, geography, politics, and ethics; and this mistake has ruined my performance. Very frequently I have ascribed to night, what might as justly be appropriated to day, &c.’ Such is the perfect impartiality with which our young poet, Mr. André, publicly judges of his own performance; which yet is by no means destitute of merit.

MONTHLY CATALOGUE.

MEDICAL.

24. *A short Description of the Muscles, &c. By John Innes. Small*
8vo. 3s. Murray.

A Concise description of the muscles of the human body, according to their origin and insertions, is a work extremely useful, particularly in the practice of surgery. On this plan was executed Dr. Douglas's *Muographia*, published many years ago. The present treatise is enriched with all the anatomical improvements relative to the subject, which have been made since that time, and likewise supplies the defects of Douglas's performance, with regard to the muscles of the back and neck.

25. *A short Account of the present Epidemic Cough and Fever. In a Letter to Dr. De la Cour. By Wm. Grant, M. D. 8vo.*
6d. Cadell.

Dr. Grant here informs his correspondent that he has carefully attended to the beginning, progress, and termination of the present * epidemic cough and fever, but finds the disease so completely discussed by Sydenham, that nothing remains to be added either in the diagnostics, prognostics, or method of cure. In confirmation of this opinion, he produces, from Sydenham, the account of the cough and fever which prevailed in the end of the year 1675. After this quotation, which fills the greater part of the pamphlet, Dr. Grant concludes with mentioning the cases of a few patients, to prove the similarity of those two epidemic diseases.

26. *An Enquiry into the Nature, Cause, and Cure of a singular Disease of the Eyes. By J. P. Marat, M. D. 4to. 1s. Williams.*

The disease which the author here describes is represented to be a tumefaction of the muscles of the eye, excited by the sharpness of mercurial medicines, and frequently mistaken for the gutta serena. The cure is said to be performed by bleeding, lenient purgatives, and relaxing topical applications. As we never have seen the disease ourselves, we must rely for the account of it entirely upon the veracity of the author; whom we would advise to have recourse to the assistance of some person acquainted with the English language, if he should hereafter present the public with any more of his observations.

27. *Strictures on the Gout: with practical Advice to the Gouty People of Great Britain. By Samuel Wood, a recovered Arthritic. 8vo. 1s. 6d. Bell.*

On looking at the title-page of this pamphlet, we conjectured that the author was some plain, honest, old *Cornaro*, who re-

* The letter ought to be dated the 24th of December last, but is erroneously placed to the year 1755.

solved to favour the public with a full account of the means by which he had overcome his disorder. We have now, however, reason to suspect, that this same Mr. Samuel Wood, this recovered arthritic, is some medical Jesuit in disguise. He is very explicit in what relates to the theory of the disease; but his practical advice turns entirely on the recommendation of three different nostrums, amounting to one pound nine shillings, for the medicinal course of a year.

P O L I T I C A L.

28. *Remarks on the different Opinions relative to the American Colonies.* 8vo. 1s. Kearsly.

That the aim of the Americans is independency; and that the conduct of administration, in the present crisis, is blamed only by self-interested men; with other detached considerations of a similar nature, but little importance, are the subject of these remarks.

29. *The Morality of a Citizen; in a Visitation Sermon.* 4to. 1s. Kearsly.

The author introduces his sermon, or, more properly speaking, his political essay, with this passage from St. Luke, ch. xi. 17. 'Every kingdom divided against itself is brought to desolation.' From hence he takes occasion to point out the pernicious effects of civil discord, and the duty of a good citizen; observing, with respect to the latter, that 'private opinion, like private liberty, cannot always be acted upon, but must be given up, in part, to public convenience.'

We cannot consider this production as a sermon. It is full of egotisms, which are hardly admissible in the pulpit; where the preacher is not supposed to deliver his own conjectures, but the unquestionable dictates of reason and revelation.

30. *The Speech of his Grace the Duke of Manchester against the Bill to prohibit all Intercourse with the Colonies.* 4to. 1s. Kearsley.

In this Speech the duke of Manchester opposes the bill, upon the ground of its being, in his opinion, inconsistent with every maxim of sound policy, unconstitutional, indefensible in equity, and not founded in justice. If the arguments his grace advances do not evince that the bill deserves the severe reprehension bestowed upon it, they are at least maintained with a degree of plausibility, and embellished with some strokes of not inelegant declamation.

31. *A Letter to the Author of a Pamphlet entitled, Considerations upon the different Modes of finding Recruits for the Army.* 8vo. 1s. Bew.

In the pamphlet to which this Letter is an answer, the author preferred the method of augmenting the army by new corps, commanded by men of family and estate, to that of increasing it by additional companies to the old regiments. The author of the

the Letter animadvert on this opinion, and produces many arguments to support the other mode of augmentation ; but, at present, our limits will not permit us to give any particular account of them. The Address to the King's Servants, with which the pamphlet concludes, relates to the same subject.

32. *A new System for the Establishment, Pay, Cloathing, Provisions, &c. of the Army.* 8vo. 1s. Almon.

This author, in consequence of an opinion he entertains of infantry being preferable to cavalry for warlike service, proposes that all regiments of horse and dragoons, four alone of light horse excepted, be disbanded ; and that the several regiments on the establishment should regularly change their stations in rotation, for the sake of enuring them to different climates. He likewise points out those stations which he thinks the most proper, and enters into a variety of other considerations, for which we must refer to the pamphlet.

33. *An Address to the Gentlemen and Inhabitants of Lichfield on the Expediency of uniting the Parishes of St. Mary, St. Michael, and St. Chad into one District for the better Maintenance and Employment of the Poor, &c.* By James Wickins. 4to. 6d. Baldwin.

Mr. Wickins writes like a sensible and intelligent churchwarden, and the proposals he suggests are justly entitled to the attention of the inhabitants of Lichfield,

D I V I N I T Y.

34. *The Law of Liberty. A Sermon on American Affairs, preached at the Opening of the Provincial Congress of Georgia.* By John J. Zubly, D. D. 8vo. 1s. 6d. Almon.

In the civil wars of the last century *the battles of the Lord* was the general cry ; and this idea raised a flame of enthusiasm in the populace. The same kind of political phrensy is now excited in America by the magic sound of *liberty*. Dr. Zubly's is, in the main, a rational and moderate discourse, yet not without a little of the *old leaven*. Example :

'Should you think, says the preacher, that all our present distress is owing to evil counsellors, nothing need so hinder you from *praying*, that God would turn their counsels into *foolishness*.' This looks like rancour : a good christian would rather direct his congregation to pray, 'that God would endue the lords of the council, and all the nobility, with grace, wisdom, and understanding.'

It is observed by the author of the Acts of the Apostles, that, in an *uprore* at Ephesus, "the more part knew not wherefore they were come together." Perhaps this may be the case with some of the people, who have occasioned the *uprore* in the colonies. For, if we may believe Dr. Zubly, they seem to have been grossly imposed upon, or terrified with a phantom. 'Many Americans, says he, look upon the present measures as a deep-laid plan to bring in the Pretender.' If they have been hitherto

therto fighting to keep him out, it is pity they are not undeceived. But the doctor, like a political craftsman, countenances this ridiculous notion.

35. *God's Controversy with the Nations : addressed to the Rulers and People of Chrillendom.* 8vo. 1s. Conant.

The design of this production is to shew, that 'the rod of the Almighty hangs over us;' or, as the author in another place expresses himself, that 'some great work of Providence is *on the wheel* for repentance and sharp visitation.'—All that we can say in favour of this performance is, that it is well intended.

36. *Human Authority in Matters of Faith, repugnant to Christianity : illustrated in two Discourses on Matt. xxiii. 8. With a prefatory Address, explaining the particular Occasion of offering them to the Public. By the Author of an Essay on the Justice of God.** 8vo. 1s. 6d. Johnson.

The text, from which the author deduces his observations, is this declaration of our Saviour: 'One is your master, even Christ, and all ye are brethren.'

In the first discourse he endeavours to shew, that Jesus Christ had the unquestionable authority of heaven, for assuming that distinguished pre-eminence, which he here claimed; namely, that of being our only infallible teacher of religion.—This is proved from the correspondence of his doctrines with the congenial sentiments of our minds, and with the demonstrable perfections of the Deity; from his holiness, wisdom, humility, self-denial, miracles, and resurrection.

In the *second* he enquires, what is particularly implied in acknowledging Christ to be our one master, and submitting to him as such. And the result of this enquiry is, 'that the most distant attempt to introduce any kind of human authority, in matters of faith, is a most abominable despotism, repugnant to the very nature of religion itself, to the genius and groundwork of Christianity, to the dignity of reason, to the genuine principles of freedom, to the best interests of humanity, to the common protestant cause, and to the avowed principles of protestant dissenters.'

The author's language is animated; and his zeal for religious liberty warm and intrepid.

37. *Hints and Essays, Theological and Moral, intended briefly to expose the corrupt Principles of Calvinism, and briefly to offer other Principles better corresponding with Reason and Scripture. By a Layman.* small 8vo 2s. Johnson.

In the first of these Essays the author endeavours to shew, that reason is a proper judge of Scripture. In the second he points out some exceptionable notions in Mason's Treatise on Self-Knowledge, relative to the corruption of human nature, and vicarious punishment. In the third he proposes his objections to the Athanasian doctrine of the Trinity, to the Calvinistic

* See Crit. Rev. for Dec. 1773.

notions of original sin, election and reprobation, the satisfaction of Christ, and imputed righteousness. In the fourth he endeavours to point out the proper characteristics of pride; and in the last the principal instances of God's love towards mankind.

The author appears to be a rational and respectable writer; and his book very properly calculated to answer the purpose mentioned in the title-page.

38. *A Sermon, preached at Palgrave in Suffolk, at the Ordinations of the rev. Mr. Barbauld, Mr. Beynon, Mr. Alderson, and Mr. Pilkington, Sept. 13, 1775. By John Whiteside of Yarmouth. To which is added, a Charge delivered on that Occasion by Edward Pickard. 8vo. 1s. Buckland.*

Sermons and charges at the ordination of the dissenting clergy are things of course; and generally consist of nothing but trite exhortations to the young divines and their congregations. Mess. Whiteside and Pickard have confined themselves to the usual topics (the duty of ministers and their hearers) but have stated their arguments with a warmth, and energy of language, which cannot fail of rendering their compositions interesting and agreeable to readers of every denomination.

39. *Plain and affectionate Discourses on the Sacrament of the Lord's Supper. By James Ibbetson, D.D. 8vo. 3s. Brown.*

This work consists of six discourses. In the first, the author explains these words of our Saviour, 'Do this in remembrance of me.' In the rest he gives us a comment on our communion service, of which he says

'Great reason there is to take your prayer-books in your hands, and say, we want no other guide or assistant, than this grave, decent, sensible, and devout order for the administration of this holy sacrament. Therein we shall learn its true nature, end and design, which neither are nor possibly can be taught us from the words of the institution considered by themselves. For it contains the whole scripture-doctrine of the office and character of Christ; it represents to us our blessed Saviour as a sacrifice, atonement, and propitiation of our sins; and if the remembrance of Him is essential to the sacrament, the remembrance and acknowledgment of him as the sacrifice, atonement, and propitiation of our sins, is essential to the sacrament likewise. It moreover directs and confines the attention to all that is delivered concerning the purpose of this holy institution by the divine author himself, and the due performance of this solemn service by those, who alone had authority to declare the nature of it; neither on the one hand diminishing, nor on the other augmenting what is declared by them to belong thereto.'

The author, having taken great pains to explain every minute circumstance in the service, and even in the rubrics, relative to the sacrament, has by these means accommodated his discourses to the meanest capacities. It is pity his book was not printed on a type somewhat larger, as that would have made it more agreeable to elderly people.

40. *The Doctrine of Faith and Good Works stated and explained: the Substance of a Sermon on the annual Commemoration of Mr. West's Charity, at St. Giles's, Reading, Berks. By John Hallward, A. M.* 8vo 6d. Vallance and Simmons.

The doctrine, which this author endeavours to inculcate is, as he expresses it, 'our total guilt and corruption by the fall, our full and free redemption by Christ alone, through faith, without any works, in whole or in part, before or afterwards, in a way of merit, though accompanied with all sorts of good works, in a way of evidence.'

This is as *rational* a discourse as we usually meet with on *Calvinistic* principles.

CONTROVERSIAL.

41. *Account of what Concern Dr. Gibbons has had in the late Transactions among the Protestant Dissenters of Northampton.* 8vo. 6d. Buckland.

The Monthly Reviewers, in their account of a pamphlet, in July last, concerning a dispute among the Dissenters at Northampton, inadvertently mistaking another person of the same name for Dr. Gibbons, suggested an observation, which implied a duplicity in the doctor's conduct relative to this dispute. In the publication before us, the doctor has placed the matter in its proper light; and fully vindicated himself from the charge of insincerity. The reader will find a short account of these Transactions in our Review, vol. xl. p. 324.

P O E T R Y.

42. *Infancy. A Poem. Book the Third. By Hugh Downman, M. D.* 4to. 1s. Kearsly.

Our ingenious didactic poet, having in the two foregoing books * pointed out the proper management of a child at the breast, proceeds to shew, how he ought to be treated, when he comes to be near two years old, and to require more substantial nourishment. At this period, he warmly and pathetically exhorts the parent to consult nature, and the unvitiated appetite.

'Heed well thy child, O parent; he will teach
Full oft the diet suited to his frame.
See with what marks of loathing he at first
Rejects the hot and acrid; instinct dwells
Within, a faithful guard; his rapid pulse
And native warmth by these are quickly urged
Beyond their bounds. He relishes the bland,
And to thy taste th' insipid; these controul
Each motion, nor permit his heat to rise
Above its due degree. Nor less he shuns
Destructive Bacchus; why then will his fire
By frequent repetition strive t'o'ercome
Nature's dislike?'

* See Crit. Rev. vol. xxxix p. 251.

Upon this principle, he strictly prohibits

‘ All things, which housewife art with care preserves,
Acid, or salt, or saccharine : all cates
Of unfermented flour composed, or those
Of fulsome sweetness, and enrich’d with wine.’

He then proceeds to recommend that plain and simple diet, which is fit for children : as, milk, broths, fresh animal food, with vegetables, bread, and water, fruits, and the like.

The author, as he advances, enlivens his precepts with a proper degree of poetical embellishment.

43. *Songs, Duets, Trios, &c. in the Duenna; or the Double Elephant, as performed at the Theatre-Royal in Covent Garden.* 8vo. 6d. Wilkie.

The sale of this publication appears to have been singularly rapid ; for the seventh edition of it now lies before us. Indeed, in point of versification, and ingenuity of sentiment, these songs are undoubtedly the best that we have seen introduced of late years in the comic drama.

MISCELLANEOUS.

44. *An Address to the Members of the Senate of Cambridge, by John Jebb, M. A.* 8vo. No Bookseller's Name, or Price.

A plan of public examinations, submitted to the consideration of the senate of Cambridge ; which the author intends to propose to the suffrages of that assembly, some day in February.

45. *Resignation no Proof. A Letter to Mr. Jebb : with occasional Remarks on his Spirit of Protestantism.* 8vo. 1s. 6d. White.

This writer sets out with observing, ‘ that the union of the divine and human nature in the person of Jesus Christ is the object of the New Testament.’ He adds : ‘ it seems therefore unreasonable, that any one, who rejects this most essential article of the Christian faith, should still claim the right of being considered as a Christian.’ This privilege however, says he to Mr. Jebb, ‘ you still assert in its utmost extent, though in the state of your opinions given to the public, you seem to want the primary and most necessary qualification . . . The doctrine of the divinity of Jesus Christ is of the utmost consequence. It will not admit of the least accommodation ; it must either be firmly established, or Christianity must fall with it.’

Instead of producing a multitude of texts, our author chooses to rest the controversy, as far as it relates to the divinity of Christ (which by the way is an equivocal expression) on this passage, John i. 1. *In the beginning was the word, &c.* ‘ That is, says he, when things began to be made, he was, and did not then begin to be : consequently he was eternal.’

St. John seems to allude to Gen. i. 1. where *in the beginning* cannot mean from eternity ; because the subject, to which this expression relates, was creation in time. *Beginning* implies some period ; but eternity has no period, no *beginning*. Now, if the
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evangelist only meant (as he most probably did) that the person styled the *word*, was not begotten of the Father, at the precise time, when the world was made, but was then *with* God; without intending to fix any limitation of time whatever to his existence, antecedent to the creation, the foregoing inference is inconclusive.

“ The word was *with* God :” that is, says this writer ‘ together with him, partaker of his happiness and glory.’—If his meaning is, that the word was that *same person*, whom he was *with*, it is a contradiction in terms, and the ancient heresy of Sabellius. If he means, that he was, a *divine* person (*θεος*) *subordinate* to the father, he gives up the point in debate.

Mr. Jebb has supposed, ‘ that the right not only of judging for himself, but also of *avowing* that judgement, in *whatever manner* he thinks proper,’ is the privilege of a Protestant. Our author allows the first part of the claim, but denies the latter; observing, that a truly conscientious man will be satisfied with enjoying his opinions in private; and that it is the furious zealot and dogmatist alone, who wish to impose them on others.

With respect to Mr. Jebb’s resignation, he says: ‘ So far am I from laying any stress on the resignation of worldly possessions, that I should be unmoved by acts of much greater mortification. For if *sufferings* were of any value in evidence, to what a cloud of witnesses might we appeal! They may indeed prove the sincerity of the sufferer, but by no means his doctrine; his own conviction, but not the strength of his cause.’

At the conclusion, by way of compromise, he makes this concession: ‘ If you are contented with the liberty of freely worshipping God in the sanctuary of your own conscience, forbearing to controvert the opinions of others or impose your own... great and glorious will be your present as well as future reward.’ Yet, in the very next sentence, he does not allow, that Mr. Jebb has the *faith of a Christian*!

46. *Description des Royaumes d’Angleterre et d’Ecosse, &c. Illustrated with Cuts and English Notes.* 4to. 5s. sewed. Payne.

An account of the manners of our ancestors, written by a Frenchman upwards of 200 years ago, cannot fail to prove an object of curiosity. Foreign testimony, however, ought to be received with great caution in what relates to national characters; and indeed M. Perlin appears evidently too much prejudiced in favour of his own country, to be considered as a candid and impartial delineator either of the English or Scottish people. It must be acknowledged at the same time, that, amidst representations apparently much exaggerated, we here meet with some striking lineaments of the British character. From a few anecdotes which he relates, Perlin seems to have been in this country in the two last years of Edward VI. He is sometimes guilty of mistakes with respect to persons; and always in the orthography of the places he mentions; but such errors of this kind

kind as occur are pointed out, and rectified in English notes, by the editor.

In the annexed detail of the reception of the queen mother of France, in England, in 1637, the character of the nation is drawn by the historiographer in more favourable colours than those of Perlin; but the narrative is almost entirely a recital of the honours which were paid to his royal mistress.

47. *A Letter to a young Nobleman setting out on his Travels.* 8vo. 1s. Owen.

The design of these reflections is, 'to point out the true source from which the leading principles of our actions ought to flow; and to clear the source itself from those mixtures, which in a course of travelling have been often known to sully and correct its purity.' For instructions respecting the political improvement that may be acquired by visiting foreign countries, this author refers to other writers, and restricts himself entirely to religious admonitions; considering the young nobleman 'as a traveller to a happier country.'

48. *The English Lepidoptera; or Aurelian's Pocket Companion.* 8vo. 2s. Robson.

The distinct account here delivered of the insects, and the concise method in which it is arranged, cannot fail of rendering this treatise a very useful manual to the lovers of natural history.

49. *An exact Relation of the famous Earthquake and Eruption of Mount Ætna, or Mount Gibello, A. D. 1699, &c. &c.* 12mo. 1s. 6d. Wilkie.

This narrative consists of a letter formerly published from the earl of Winchester to Charles II. giving an account of the great eruption of mount Ætna, in 1669; which is succeeded by a more minute detail of the same phenomenon, copied from a scarce pamphlet. An original letter, to the late lord Lyttelton, is added, signed W. B. E. relative to the last great eruption of that mountain, which is described in such a strain as is perhaps hyperbolical even on so tremendous a subject.

50. *Mrs. Margaret Caroline Rudd's Case, respecting Mr. R. Perreau, considered.* 8vo. 1s. Wilkie.

This pamphlet is written with the view of establishing the criminality of Robert Perreau, notwithstanding his own declaration that he was innocent.

- We have received a Letter from a Friend of Mr. S---y. In answer to which we beg Leave to observe, that no Man has a right to question the Innocence of a Person fairly and honourably acquitted in a Court of Justice; and that it is not the Reviewers only, but Nature and Humanity, which speak in Favour of a much injured young Woman.
- †† Mr. Ch. Brand's Letter will certainly appear in next Month's Review; with Observations, by a Correspondent.